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In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

THE CRISIS OF THE DEMOCRATIC PARTY.

THE HON. WILLIAM L. WILSON AND FREDERIC R. COUDERT.

Forum, New York, April.

MR. WILSON: A CAMPAIGN FOR PRINCIPLE.

THE weakness of the Democratic party at the close of the Civil War compelled it to rely more upon the misdeeds and demerits of its opponents than upon positive merits of its own. As the first principles of the party fix its position on all fundamental questions, it was more habitual strategy, born of long exclusion from power, than any necessary uncertainty, that held it back from taking the unmistakable position on the tariff question which was no less sound policy for itself than frank dealing with the people.

But the rank and file were ready for the word of command; and when the word came from President Cleveland in Decem-

ber, 1887, they marched forth with great enthusiasm for a great cause, and with something of the affirmative and aggressive purpose that had so often led the party to triumph in past generations. The first battle was lost, as much through the lingering vitality of the sectional issue as through the perfect combination of the protected industries. But, deeply as they felt the defeat of an administration whose vigor, honesty, and fidelity to Democratic principles well deserved approval from the people, the Democratic hosts lost neither faith nor earnestness in their cause, and went out of power with the buoyant confidence that in its name they would speedily win again permanent control of the Federal Government. Everywhere they kept the tariff issue to the front, made it a theme of constant debate everywhere, until economic discussions got "into the air," and the screamings of the bloody-shirt orator fell upon unheeding and unsympathetic ears.

The first fruits of this policy appeared in the autumn of 1889. Iowa swung into the Democratic column; Ohio chose a Democratic Governor; Massachusetts was lost by a mere scratch; and New York, the grievous disappointment of 1888, came back with majorities ranging from ten to twenty thousand. It was evident that in addition to local issues, there was one general and steady force working everywhere for Democratic success.

The Fifty-first Congress, by its partisanship and extravagance, its Tariff and Force Bills, greatly quickened the revolution, and turned Republican retreat into disastrous rout. In the State campaigns of 1891, party lines were again restored, but Democratic victories in Iowa, New York, and Massachusetts indicated the unchecked progress of tariff reform. In all this series of notable victories, following immediately upon its defeat in 1888, the Democratic party had won on the simple condition of being true to itself. Every intelligent man who knew the traditions of the party, knew that, when it came to itself, it must take up the fight for tariff reform as its great cause, and carry that fight to final and permanent victory. When it began to be sincere and courageous, it not only felt a kindling zeal in its own ranks, but received accessions of strength for which it had scarcely hoped. The powerful independent press of the country came to its side, and ardent and enthusiastic friends sprang up in every quarter.

Should the party now falter in this fight, should it suffer a cause that has given it so much moral as well as voting strength, that is so great and democratic in itself and so big with other great reforms, to fall into the background while rival candidates struggle for the Presidential nomination, or permit it to be weighted down by other issues—then the party will provoke a moral reaction against itself, involving not only disaster but merited disgrace. The mere suspicion of this has already thrown confusion into its ranks, and awakened the most anxious feeling in the country.

Yet success still waits upon the discharge of duty, and duty requires two things at its hands in 1892: *first*, the adoption of an unequivocal tariff-reform platform, and a campaign made upon that platform alone, to the exclusion of issues on which the party itself is split and the country undoubtedly against it; and, *second*, the nomination of candidates whose names and characters shall give the people unmistakable guaranty that they represent in person all that the platform sets forth in words.

MR. COUDERT: THE DEMOCRATIC REVOLT IN NEW YORK.

The Democratic party has no danger in the way of its success save from itself. It is, in New York at least, too strong for itself. Abuse of strength brings resistance, and resistance rebellion. No party is strong enough to afford to give just

grounds of resentment to its followers. The party lash may be felt and obeyed on condition that the hands that wield it have been duly commissioned to that end, and wield it only for legitimate party purposes. Partisanship has its limitations. If the rights and benefits are withdrawn, what becomes of the duty of submission?

The protest formulated on the eleventh day of February at Cooper Union by a large number of Democrats, and echoed with singular enthusiasm from all parts of the State, cannot in any sense be termed a rebellion. It is a solemn and deliberate warning, uttered by earnest and thoughtful men to their brethren, urging them to retrace their steps because they are on the road to disaster. To deny them this right of remonstrance would be folly; to belittle it, most imprudent. It is not safe to rely upon mere assertions of right or exhibitions of power. Whence comes the power?

The Democrats at Cooper Union were brought together to protect the common rights of Democratic citizens by insisting that forms should not be used to strangle substance. In the language of the notice:

A convention selected in midwinter, upon so short a call, cannot be fairly and truly representative of the Democratic sentiment of the State, and would inevitably debar the mass of the Democratic voters of the State of New York from the voice they are justly entitled to in the selection of the Democratic candidates for President and Vice-President, and the framing of the party's platform.

To say that these Democrats—many of them long eminent in the party councils for devotion and faithful service—were disaffected, or disloyal, or "Mugwumps," is wholly beside the question. They stated their grievance, and based their reluctance to arbitrary dictation upon the statement above quoted. If the fact was as stated, who could deny the justice of their remonstrance? If the hastening of the convention at so unusual a season was not for an ulterior and unavowed purpose, then it was incumbent on the movers to justify their action otherwise than by frivolous pretenses or angry denunciation. Just remonstrances need something more than ebullitions of temper in reply. The great mass of voters cannot be frightened into silence nor threatened into submission. They are the people, and the people constitute the court of last resort. Shams cannot long endure the daylight of free discussion.

Loyal and faithful party men will insist, and their leaders would, if wise, remember, that the will of the majority is but an empty and meaningless formula, unless it is regularly and fairly ascertained; that any attempt to thwart the expression of such will by disingenuous or fraudulent device, or by reckless indifference, or through excessive deference to or affection for a preferred aspirant for office, may justly arouse the indignation and resentment of loyal party men. The question of personality sinks into indifference as compared with the principle involved. It is one of justice, that kind of justice which respects right and enforces duty. "This looks like a riot," said Louis XVI., when the mutterings of the great collapse first broke out into overt acts, "No, sire," was the answer; "not a riot, but a revolution." Wise rulers should beware lest riots ripen into rebellion, and rebellion into revolution, and revolution into destruction.

Some will denounce the Cooper Union movement as a "bolt." In what respect is it a bolt? A bolter deserts his party to give his vote to some other than the regular candidate. In this case there is no such element. Here it is alleged that sound customs have been violated; that great masses of our people have been practically disfranchised; that a most important Convention has been called in advance of the proper season, for the express purpose of excluding those who might oppose the wishes of influential persons having personal ends to subserve. This charge has not been seriously denied.

It may, perhaps, be said that to call a second convention and send delegates to Chicago to knock at the door for admission is in itself rebellion. Why, pray? For what are committees

on contested seats provided, if not to pass upon the very questions that the protestants are anxious to raise? To say that the first convention is regular merely begs the question. If regularity implies only outward observance of forms and formulas, accompanied by undisguised contempt for substantial rights, then the claim is founded. It may be that those who say that forms were designed to protect rights, not to cover wrongs, may prevail, and that they may be admitted to the convention hall. What will happen then? If, on the contrary, the National Convention choose to consummate the work of exclusion and disfranchisement, why should the so-called "regulars" complain of an appeal to the court of competent jurisdiction, especially where judgment is rendered in their favor? Nor is it necessary that a separate ticket for electors shall be run. The men placed upon the ticket will no doubt be accepted as the candidates of the Democracy, with the assurance that they will, as indeed they must, deposit the vote of the State for the nominees of the National Convention.

It is possible that the action of the leaders in this movement has, in fact, averted a formidable danger. Uncontrolled power is dangerous even when exercised by wise men. The wine of authority may rise to their head and obscure their vision. Does any impartial man think that it was expedient for the party's interest to close discussion in February on all the subjects that are to agitate the public mind in June? Was it for the benefit of the party that sharp lines of duty were drawn in midwinter, without reference to any changes in the near future? Was it prudent to commit this mandate to agents, then, when it could not be exercised until three long months had passed? The questions answer themselves.

This much may be safely said: When the great Democratic party shall be so ruled that thousands of its members, with no fault of their own, are disfranchised without a murmur, and gagged without an attempt at remonstrance, then the letters shall be seen upon the wall; then the great principles of popular rights, of State sovereignty, of equal taxation, of restriction upon Federal authority, and resistance to Federal encroachment—the principles established by Jefferson for the benefit of our Nation—these principles must be committed to other hands. *Dii avertite!*

MICHIGAN'S PRESIDENTIAL ELECTORS.

THE HON. EDWIN B. WINANS, GOVERNOR OF MICHIGAN.

North American Review, New York, April.

A GENERAL misconception or lack of information seems to prevail concerning the character and probable effect of the change directed by the present Legislature of Michigan in the manner of choosing the State's Presidential electors. The impression seems to be abroad that Michigan has violated precedent and introduced a dangerous innovation by providing a mode of appointing her electors different from that of other States. A glance at the early practice in the various States will remove this impression.

The Federal Constitution provides that,

Each State shall appoint, in such manner as the Legislature thereof may direct, a number of electors equal to the whole number of Senators and Representatives to which the State may be entitled in the Congress.

The most complete expression possible of the people's choice for President and Vice-President would be obtained by allowing the people to vote for those officers directly. This method was fully discussed in the Constitutional Convention of 1787, but was not then considered expedient. It was argued that to elect the President by direct vote of all the people would be to take this important power out of the hands of those best fitted for its exercise, and bestow it upon those least capable of exercising it wisely. The object in view was the selection of a limited number of men, chosen from among

their fellow-citizens because of special fitness, who were to meet for deliberation upon the merits of public men, and, after careful consideration, exercise their own judgment in choosing a President.

Nominating conventions were then unknown, and Presidential electors were left free to exercise their own judgment and discretion. Appeals to this discretion were often made after the electors were chosen. It was not contemplated when the Constitution was adopted that all the electoral votes of a State should necessarily be cast for the same candidate, and in the earlier elections it was common for different candidates to receive electoral votes from the same State. As late as 1824 the New York electors divided their votes among four candidates for President and two for Vice-President. Had it been the design of the framers of the Constitution that each State should cast its electoral vote as a unit, there would have been no occasion for the appointment of electors. The direct vote of the State could have been certified to the President of the Senate by the executive officers of the State. The fact that each electoral vote was to be cast by an individual, is proof that individual and independent action by the electors was contemplated. But the original intention has been so far lost sight of that in our day the electors exercise no discretion. They simply meet and vote for the candidates nominated by their party convention.

Since 1860 it has been the practice in all the States* to select Presidential electors by vote of the people upon a general ticket, each and every elector being chosen by the vote of his whole State. Prior to 1860 the different State Legislatures had, at various times, provided a variety of methods. At the first Presidential election in January, 1789, electors were chosen in ten States—in seven by the State Legislatures, and in three by popular elections. In 1796, the electors of six States were chosen by popular elections, and of ten States by the Legislatures thereof. In 1824, the Legislatures of six States chose the electors, and in all the others there were popular elections. In 1832, South Carolina was the only State whose Legislature made the choice, and she alone continued the practice until 1860. In the States in which the selection was by popular vote, two methods were in use: one by general ticket, as is customary now; the other by dividing the States into districts, the voters of each district choosing one or more electors. The States which preferred the district system one after another adopted the general ticket, but as late as 1824 Maine, Massachusetts, Maryland, Kentucky, and Illinois elected by districts.

Different methods of districting were employed. In 1792, the Legislature of North Carolina divided that State into four districts, and the members of the Legislature residing in each district chose three electors. In 1828, electors were chosen by Congressional districts in Maine and New York, and those thus chosen selected the two additional electors for each State. Maryland continued the district system until 1832. The instances cited show that many of the older States were "Michiganized" from the beginning.

The recent Act of the Michigan Legislature provides that the voters of each of the twelve Congressional districts shall choose one Presidential elector. The State is also divided into two electoral districts, an Eastern and a Western, and the voters of each electoral district choose one of the two additional electors to which the State is entitled.

If popular sentiment in a State is divided, her electoral vote ought to be divided, be the result what it may. In every State the people of limited districts decide who shall represent their interests in the National House of Representatives. That this method is fair and just, and secures to the State a proper representation is not denied even by those who insist upon choice of electors by general ticket. A proposition to elect by general ticket the Congressional delegation of any State would be

* The Colorado electors were chosen by the Legislature in 1876

instantly resented in every district,* yet the people of those districts are forced to turn over to the State at large the expression of their Presidential preferences.

An advantage of the highest importance would be gained through the district system by destroying the commanding importance of pivotal States. These decisive States are to be carried at any cost, and enormous corruption funds are poured into them from every quarter. If the electors were chosen by districts, this concentration of unhealthy effort in particular States would cease.

INTERNATIONAL ARBITRATION.

A. MÉRIGNHAC, PROFESSOR OF THE FACULTY OF LAW OF TOULOUSE.

Bulletin de la Société de Législation Comparée, Paris, March.

AT the meeting of the Society of Comparative Legislation on the 13th of January, 1892, Mr. Dreyfus made a very interesting communication relating to the Parliamentary Congress at Rome and International Arbitration. After analyzing what was done at preceding Congresses, and especially what was done at Rome, Mr. Dreyfus was naturally led to connect these with the general idea of arbitration. On this subject, after having neatly set forth the obligatory nature of the contract of compromise, and established the fact that the decisions of arbitrators have always been executed without resistance, he added that there was one exception to this rule—that relating to the decision given the 10th of January, 1831, by the King of the Netherlands, between the United States and England. According to Mr. Dreyfus, the United States refused to accept the decision on the ground that the arbitrator was King of the Netherlands when chosen, but had ceased to be so when his decision was given (Belgium having in the meanwhile become independent), and this change of quality vitiated his powers. Save this exceptional "quibble," said Mr. Dreyfus, the decisions of arbitrators have always been considered obligatory.

One may believe, perhaps, that the United States would have been able to accept the decision rendered, for England appeared strongly disposed to adhere to it, and the motives which guided the Senate of the United States in rejecting the decision are not entirely comprehensible. However that may be, the United States had a perfect excuse for not accepting the decision, from a legal point of view. In fact, an arbitrator is strictly bound by the agreement from which he derives his powers, and he cannot exceed those powers under penalty of being considered to have committed an abuse of authority, which, according to the opinion of all the authors, renders his decision null.

The King of the Netherlands was appointed to determine a point in litigation between the United States and England and that point was, how the limits of the Treaty of September 3, 1783, should be fixed. The Treaty said that the boundary between the two countries on the East should be a line drawn through the middle of the river, St. Croix, from its mouth to the sea (Art. 2). Doubts were raised as to how this Treaty should be interpreted; and a Treaty of friendship, commerce, and navigation made on November 19, 1794, called the Jay Treaty, from the name of its author, agreed that Commissioners should be appointed to determine what was meant by the river St. Croix. These Commissioners could not agree; and the Treaty of Ghent, on December 24, 1814, provided for a new commission, which was no more able to come to an understanding than its predecessor. The Treaty of Ghent provided, that in case the commission directed by it should come to no conclusion, the matter should be referred to a friendly sovereign or State. In execution of this clause, the King of the Netherlands, on the 29th of September, 1827, was agreed on as arbitrator. It is evident that the question was

* For a contrary view and argument on this point, see "Legal Disfranchisement," in last week's DIGEST, page 592.

not easy to settle, for no decision was rendered until January 31, 1831, when the King, in very vague terms, declared that the proofs furnished by both sides were insufficient; that the terms of the Treaty of 1783, as well as the topographical maps made after that date, did not allow an exact line of demarcation to be established. Thereupon, he proposed to establish a new frontier line, following the forty-fifth degree of North latitude, from the Connecticut River to the St. Lawrence.

The King of the Netherlands, then, did not confine himself to deciding the point which had been intrusted to him as arbitrator, which point was simply to fix the limits of the Treaty of 1783. He went beyond that point, and arbitrarily proposed a base of a new arrangement which might be more or less acceptable to the parties concerned. To have the right to act thus it was necessary for the agreement to give him the subsidiary power of fixing some other boundary than the river St. Croix. This power was given to the Emperor of Russia when he was appointed arbitrator of the differences between French and Dutch Guiana, which differences were settled by a decision of the Emperor on the 25th of May, 1890. William I., however, was not arbitrator and arranger of the differences between the two parties; he was only an arbitrator-judge, and obliged to conform strictly to the terms of the agreement. The decision he rendered, being outside of the terms of the agreement, was absolutely null. The United States then proposed the appointment of a new commission, but the proposition came to nothing. Finally the matter was settled by the Treaty of August 9, 1842, which fixed definitively the north-east boundary line between Canada and the United States.

The change in the situation of the King of the Netherlands could work no alteration in his position as arbitrator. He had lost Belgium alone, but remained a sovereign prince. In order that the loss of a portion of his States could be taken into consideration, it was necessary to have specified that he was appointed arbitrator, in his quality of both King of Holland and King of Belgium. Assuredly, nothing of that kind was in the mind of the parties. Mr. Dreyfus was right, then, in calling such an objection to the King's decision a "quibble." Nevertheless, it is certain that for a brief period they thought in the United States of objecting to the decision on that ground; and what is also certain is that because they thought of doing so Mr. Dreyfus speaks of it. What is more serious, however, and what seems to me interesting to point out, is the fact that the King of the Netherlands had exceeded the power which the agreement gave him, and in that way rendered a decision which was a nullity.

THE FRANCO-RUSSIAN ALLIANCE FROM THE RUSSIAN POINT OF VIEW.

BY A HERMIT OF THE URAL MOUNTAINS.

La Nouvelle Revue, Paris, March 15.

FRANCE will have to choose between Russia and England. Let us state the relations of England and Russia, and those of England and France, and then cast a glance on the past and present of Russia.

At the end of the seventeenth and the beginning of the eighteenth centuries England, in a manner, dominated Europe. Spain had fallen into decay; France had been completely ruined by the wars of Louis XIV.; Germany, Hungary, and Bohemia had been enfeebled by internal wars and the invasions of the Turks; Italy was of no account; the Scandinavian States had been weakened by the struggles under Gustavus Adolphus and Charles X.

England had no rivals to trouble her in Europe and the other parts of the world. Towards the West, she saw, besides her immense possessions in America, vast countries reserved for her to develop. In the East, beyond Moscow, England had a glimpse of a region about five thousand miles in length, containing fertile lands, forests on the borders of rivers, unexplored

mines of metals and precious minerals. This region was not unknown to England, for already her hand of iron weighed on the White Sea, on which a Russian vessel had never floated.

England beheld this enormous extent of country, destined to be developed for her own profit, and was satisfied.

At the same time, however, in this savage Muscovy, appeared a boy who, when fifteen years old, built a skiff with his own hands, and learned how to manœuvre it. When he was twenty-one, on the shores of the White Sea this boy studied the construction of vessels and how to sail them, had his port of Archangel built, and ordered ships to be made for him, not in England, but in Holland. When he was twenty-four, he already had one fleet in the White Sea, and another which sailed down the Don to the Sea of Azoff, beat the Turkish fleet and took the port, the fortress, and the town of Azoff. Six years later, in 1703, he had 150 vessels of war on a third sea, where he founded the capital of his empire.

England thrilled with rage, conceived a hatred for Russia, and for two hundred years has employed all imaginable means to weaken, ruin, and humble the Muscovite Empire, trying in every way to fetter her and bar her road to the oceans.

The relations of England with France have been much more violent, and had sadder consequences. For four centuries before Joan of Arc, those relations were stained with blood. The three centuries which followed Joan were less bloody, it is true, but more ruinous for France. The war for the United States, the Seven Years War, the struggle with Napoleon I., gave to England the larger portion of the French colonies. Napoleon III., on the other hand, put himself at the service of England, for an alliance with which the French Emperor poured out the blood and the millions of France. Did England hold out her hand to him in 1870? No; she extended her hand to those who crushed France, and if ever again France is conquered by any Power or Powers whatever, the English will be the first to endeavor to get hold of a slice of French territory. The servile position which all the States in the south of the continent occupy towards England renders her so arrogant, that Lord Salisbury does not hesitate to speak, in the tone of a master, of the *statu quo* in the Mediterranean.

France endures this affront, and has allowed England to appropriate the Suez Canal, created by French genius.

A glance at the past and present of Russia shows that she has never been conquered; she has never had an Austerlitz, a Waterloo, a Sadowa. Moscow and other towns have been pillaged and burnt. The Tartars of the Caucasus and the Crimea, the Poles, and the Swedes, have many times invaded and laid waste Russia, but after these misfortunes she has always been, in a short time, stronger and greater than ever. Her immense growth has been due, under Providence, to herself alone. No foreign nation has shed a drop of blood or expended a franc for the benefit of Russia.

The Russian nation is perfectly sure of its future, as long as it has for allies its Church and its sovereign. There are dangers which threaten us. The Poles fill the most profitable places on the railways of the Government, and hold other important and lucrative positions. The Jews have invaded all the towns of Great Russia, where, legally, they have no right to dwell. The Prussians have already acquired more than twelve million acres of the most fertile land. These three parasite elements, which demoralize the Russian peasant and citizen, are a great evil, but the Franco-Russian alliance cannot affect them in the least.

An alliance of Russia with France was desired by Peter the Great, by Alexander I., and is desired by Alexander III. Such an alliance, however, cannot be temporary or for the purpose of obtaining a particular end. The Russian people would never accept an alliance of that kind. What Peter and Alexander I. wanted, and what Alexander III. as well as the whole Russian people, want, is an alliance, of which the object will be peace on the continent, and consequently the well-being,

the happiness of the peoples of Europe, and that the alliance shall last until that end be reached.

Permanent peace there cannot be as long as the causes of war shall not be destroyed or, at least, enfeebled in such a way that they can produce naught save the least possible evil.

The causes of war are:

1. Moral. Wars undertaken for the sake of a principle, like the Crusades, the war for the deliverance of the United States from the English yoke, and the like.

2. Intellectual. Wars brought about by some strong power like England, which incites one small nation to make war on another, upon a calculation that without any expenditure of blood or treasure, the strong power will reap the benefit of the war.

3. Material. Wars waged by one nation to enrich itself by despoiling another.

It is the third cause which is the most important to extinguish. The causes of material wars are three:

I. The incomplete formation of States, their structure being unfinished. This is the case with France, Italy, Germany, Denmark, Greece, and Russia.

II. The small nations and little States, the insignificant remains of the barbarous hordes of the first centuries or of the feudal system, or bits detached from other great nations.

III. The instability of frontiers, although this is but an accessory cause.

We have seen that England has always tried to injure Russia, and that Russia treats England with disdain, always keeping her in check. Russia is the only State of the Continent independent of England, and that condition of things can never be changed. Russia will never submit to the English yoke. Consequently, *if France wishes to be an ally of Russia, France must put herself in the same position towards England that Russia now occupies.*

When that condition of things has been reached, France and Russia can unite to extinguish or at least enfeeble the causes of material wars, aid the other States to organize themselves so as to possess what is indispensable to their existence, their well-being, and their development, bring about a junction of small States so as to form States completely independent, or join the small States to great ones, and make it possible for all States to have, so far as is possible, natural frontiers. This is the final object of the Franco-Russian alliance.

SOCIOLOGICAL.

PROFIT-SHARING.

MAURICE BLOCK, MEMBER OF THE INSTITUTE.

Journal des Economistes, Paris, February.

"GENTLEMEN, in profit-sharing is the solution of the social question; in this point we are all of one mind." In these words a recent proposition of law, signed by ninety-one Deputies, announces the solution of the social question. Here is something which ought to give me great joy, for the "social question," which is threatening, has always been considered a very difficult question. I am not, however, in a hurry to rejoice, because, in regard to important things, one should not be content with a simple assertion, but examine the matter closely, without allowing one's self to be convinced or intimidated by ninety-one signatures; for, if men are subject to error, their signatures—that is, their shadows—are, at least equally so.

On what is based the assertion I have just quoted? The authors of the proposition say:

"Certainly, there is need only of a little good will on the part of the employers, and a comprehension of their own interests; there is need, only of an organization, by no means complicated, of companies, societies, industries, in order to bring about the disappearance from the horizon of that dark

cloud which is always increasing, and which justly makes us unquiet; we mean the claims of the classes without property. It is very certain that, on the day when the workman shall have not only his wages, but his share of the profits, his share of the capital, on the day when he will be sure, not of daily bread alone, but of security for his family, on that day the social question will be solved, and our world, rejuvenated, may hope for a new era of harmony and progress."

If the authors of this passage tell the truth, we must despair of humanity. In the civilized world—which is more and more a unit in economic and social matters—there are millions of employers. Profit-sharing has been preached for thirty or forty years; the doctrine has ardent apostles, an entire library has been written for its propagation, lectures have been given, congresses have met; and yet, after the drums have beaten the call to arms over the entire universe, there cannot be found more than 222 business firms and companies that share profits. When it is a question of millions of what consequence are 222 units?

Can it be supposed, as the authors of the law maintain, that these millions of employers are lacking in good will, and are unable to comprehend their own interests? Does it appear probable that these 91 Deputies understand the interests of the millions of employers better than the employers themselves? I do not see how this question can be answered in the affirmative.

In the century which is near the termination of its agitated career, there has been an attempt to propagate Communism among us, under the soothing name of Socialism. Karl Marx and his disciples have formally declared that they wish to establish Communism. Now, the object of Communism, *alias* Socialism, is twofold: first, to multiply (if it can be done) material pleasures; second, to reduce all superior natures to the level of inferior faculties and qualities. These are not noble and elevated ends; there is nothing to boast of in the pursuit of them. If Socialism represents an evolution, it is not one towards progress, but quite the contrary. Moreover, Socialism would have fewer protectors and supporters, if people would take the trouble to read the books which formulate its doctrines. Many people speak of it without knowing anything about it, and attribute to it virtues which it is far from possessing.

In the passage cited, the authors of the proposed law fall into many grave errors. One of these may be noted as a specimen of all. These authors of the law seem to think that if the workman who earns from 2,000 to 3,000 francs a year by his wages, obtains besides from 200 to 300 francs as his share of the profits, he will have "security for his family." What security can the family of the workman derive from such a petty thing? Suppose the workman is not economical! One may have inherited a revenue of 100,000 francs, or even 500,000 francs a year, and yet die without a bed to lie on. Gentlemen, you can never solve the social question if you do not know how to give men good dispositions, if you cannot compel them to acquire qualities which will assure them a satisfactory lot, instead of contributing to excite their covetousness. How can you hope for success with such means? I will point out to you another method which, at least, will do no harm. It is, moreover, very simple. Above the political legend, "Liberty, Equality, Fraternity," painted in black on all our public walls, add, in letters of gold, this economic legend: "Economy, Foresight, Responsibility." I am well acquainted with people whom the practice of these things has placed in comfortable circumstances. So far as that goes, the legend is infallible.

I have spoken at length of the so-called arguments of the authors of the proposed law, because these arguments are a portion of the foundation on which Socialism aims to build a lasting structure. There is a great deal more which could be said, but I must limit myself to pointing out that, in regard to profit-sharing, the game is not worth the candle, for the work-

man at least. For politicians it is, perhaps, a means, though by no means the best one, of fishing for popularity. In the *Economic Journal* for June, 1891, Mr. Schloss has published some very instructive tables. Of the forty-nine English establishments, other than coöperative societies, which share their profits with their workmen and those employed by them, thirty-five have given Mr. Schloss information about their affairs. Of these, six had just been started. Among the twenty-nine others, ten have not had any profits to divide, nineteen have added to the wages a bonus of $\frac{1}{2}$, 1, 2, or 3 per cent. on the wages; one of them has reached $7\frac{1}{2}$ per cent., and two have divided 10 per cent. The table of coöperative societies includes seventy establishments, of which twenty-nine have made no profits to divide; for thirteen establishments information is lacking or "defective" (a bad sign). There remain twenty-eight establishments with 1, 2, 3 per cent. profit, several with 6 per cent., one with 8 per cent., and another with 9. When a workman earns 2,000 francs a year, one per cent. is twenty francs (about four dollars, United States money). Is that worth moving heaven and earth for? Is not a "Social Question" which can be solved by such means a case of "Much Ado about Nothing"?

THE UNIVERSAL STRIKE IN RUSSIA.

H. VON SAMSON HIMMELSTJERNA (VICTOR FRANK).

Die Gegenwart, Berlin, March.

A REMARKABLE phenomenon of Russian social life which has manifested itself during the visitation of the present famine is the almost universal idleness, or indisposition of the peasantry to labor—an indisposition so deep-seated and widespread, that it would hardly be improper to characterize it as a national strike. The Pan-Slavists are disposed to regard it as a visitation of God threatening the disorganization of the whole social fabric, as a punishment for the adoption of Western liberal ideas; but however varied opinions may be as to the cause, there is no question as to the fact: The Government organs are the most active in arraying the evidences and indulging in forebodings as to the consequences. The Russian peasant has folded his hands and apparently given up the struggle. "The Czar," he says, "must provide."

As an instance of the general apathy of the peasantry in the famine districts we quote the following from the *Moskauer Nachrichten*. In August last, Mr. Nedokhodowsky of the Kaluga'schen Government caused it to be notified to the Rjasan'schen Government, that at least 500 men could find remunerative work in his district, as all the farm laborers there had set off for the Moscow factories, according to custom. As a result of this notification a number of Rjasan'schen laborers reached Kaluga in October, but none of them from the famine districts. They were all from localities in which the harvest had been good. The wages offered there were from 3 to $3\frac{1}{2}$ rubles a month, with food and lodging; but notwithstanding the high price of living, the offer was rejected. The explanation given by one of Mr. Nedokhodowski's workmen was, "The people have money in their pockets and will not be tempted by any wages, however good, until the last kopek is gone." "I have had the same experience myself," he said, "the railway fares are so low, and one likes to travel around as long as he can." The fact is, the Russian is constitutionally a nomad.

Commenting on this circumstance the correspondent of the *Moskauer Nachrichten* attributes the evil to unsystematic private benevolence which he says should be suppressed.

The same paper in a leading article in its issue of 10th January last says: "The evil result of distributing alms gratuitously soon makes itself felt. The Government is concerned to guard against paralyzing the industrial activity of the necessitous, and is exerting itself for the inauguration of a comprehensive system of public works; meantime it has given

sanction to the establishment of Special Relief Committees; but their operation is most pernicious, and tends to prejudice the best laid plans of the authorities. No famine, no usury could so utterly ruin the peasant as dependence on alms. They have already come to regard the free table as a matter of right to which anyone is entitled to sit down. Moreover it is better supplied than the ordinary peasant's table; there are even confections for the children. Is it then any wonder that at the other end of the circle people murmur because they cannot get bread without work? 'It is,' they say, 'an imposition, a tyranny.' 'Money has been provided for us; how else could the free tables be established.' 'Why should we work,' they say, 'money has been allotted for our necessities and the officials have misappropriated it.'"

And the free table by no means exhausts the peasant's conceptions of his rights. He demands as of right that he be furnished in spring with cattle and horses from the public purse; and many who have provender have slaughtered their own cattle and horses that there may be no mistake about it. In the official correspondence, the Government was strongly urged to take charge of all cattle, during the winter, lest on the return of spring there should not be a horse left.

From the aforementioned Government organ, we gather, further, that the antipathy to labor has affected not only the cultivators, but laborers of all classes. "The wages are too low," they say, "Who can support himself by work?" They, too, assert a claim upon the public purse.

A great many speculations have been indulged in to account for this epidemic of revolt against labor, but none of them suffice to explain the suddenness of its appearance and the rapidity of its spread. The general run of famine diseases are, of course, infectious, but this epidemic of idleness asserts itself in non-famine districts. There is here no question of infection, but what about a *bacillus*?

Of the presence and energy of such a social bacillus we have no doubt; we are here face to face, not with an apathy born of misfortune and suffering, but of a cleverly designed, provoked, and guided *Universal Strike Movement*.

Who can doubt the justice of this conclusion after weighing the following, easily ascertained, facts? Up to last autumn, Switzerland was crowded with enemies of the Russian Government. Since then they have every one vanished—no one knows where. But where else should they have gone but home to "the people"—to "the work"—that is to say, to the reorganization of Russian society, Church, and State.

SIBERIA—THE RUSSIAN PRISON.

FR. STUCKENBERG.

Tilskueren, Copenhagen, March.

I.

"IT is far to heaven and the Czar a long way off," is a common phrase in Siberia, and it means that there is no one to care for the exiles. Siberia is far off and the way thither is terrible—both in fancy and in reality.

Most of our earlier information about Siberia was unreliable. In 1799, a young girl traveled from Siberia to St. Petersburg to implore pardon for her father. She told many of her experiences to Mme. de Cottin, and that lady incorporated them in her "Elizabeth, or, the Exiles of Siberia." Many later so-called reports, were founded upon that book. In 1855 Alexander Herzen wrote "My Exile in Siberia," but he was never there. More reliable was Baron Rosen's "Russian Conspirators in Siberia," a narrative of his exile.

Interesting, but not reliable are also S. Maximoff's "Siberia and Prisons," and Dostojewski's "Notes from the Dead House." In our own day, Lansdell (1879) and Kennan (1885) have written extensively on Siberia. Of these, Kennan is most to be suspected, and that mainly on account of his highly colored pictures. It would be difficult to form a correct opinion

about Siberia, were we to rely on these data alone. Fortunately we possess official statistics. The Secretary of the Russian Prison Society, A. Solomon, delivered before the International Prison Association, in Rome (1885), an historical review of Russian prison reform. Last year the Director-General of the Russian prisons, Galkine-Wraskoy, gave a review of Russian prison reforms from 1879 to 1889, and in January last, the Inspector-General of the Russian prisons, Kormorsky, gave further information on that subject before the French Prison Society. These official reports are given in perfect honesty and appear to be truthful.

"Russia's prison!" The significance of that name appears from these figures: Lansdell reports that of late years about 20,000 persons have been banished to Siberia annually. Kennan states that 772,979 persons were sent there from 1823 to 1887. Solomon tells us that in 1883 the daily average of transports was 18,863 persons, including women and children. The same author states elsewhere that the total number of exiles from 1843 to 1872 was 317,383. The reason for the enormous number must be sought in the law of 1853.

To understand the Russian exile-system it is necessary to give a review of the Russian penal-system since Peter the Great.

Russia's Great Emperor was a man of the intensest activity. To accomplish all his designs he used prisoners as workmen on public buildings. After the Transbaikial had been conquered in 1689, Russia wanted to work its rich mines. To do so, convicted criminals and a few peasants were sent there. That was the beginning of the terrible exile-system. Under Catharine II., the Russian laws for the first time mention deprivation of personal freedom as a punishment. Deportation soon became an established institution, and thousands perished on the way to Lake Baikal. When Speransky, the Governor-General of Siberia, in 1819, undertook a journey of inspection he placed 680 persons, among them several provincial governors, under arrest for misconduct. The same Speransky caused a regulation to be issued, in 1822, insuring humane and rational treatment of the deported prisoners, but it had no effect, because a regulation of 1823 neutralized it by over-filling the colonized districts of Siberia with vagabonds.

Russia did not begin a rational treatment of criminals till after 1845-47, when Russian delegates had visited the meetings of the European Prison Association at Brussels and Frankfurt. Laws of 1845 and 1853 modified the criminal codes of the empire. Of the condition of affairs in 1853, Salomon reports the following: "When you meet a man on the road, and you see him half-naked, emaciated from hunger, with downcast eyes and a desperate resignation on his face—you have seen a colonist." A Governor-General writes: "The deported are an ever-shifting population, which subsists by begging and stealing. At one time, the people had pity on them, and called them the unhappy ones. That time is no more; frauds, robbery, murder, and all kinds of 'deviltry' have extinguished the feeling of sympathy. In the spring and summer, when many exiles escape the communal police, they hide in the forests, and no village is safe against their depredations. The authorities are unable to stop these evils." The present chief of the Russian prisons, Galkine-Wraskoy, states that, in 1881-82, upon a tour of inspection, he found that of 20,199 deported, who were "interred" in four districts under the governments of Tomsk and Yenisseisk, only 2,643 were peasants; 10,181 had temporary leave of absence, and 7,375 had run away. The number of vagabonds is at present estimated to be 40,000. They are the heaviest burden to the people of the country; not only because of their depredations, but the native population must pay large sums for prisons, keepers, hospitals. They are driven, as wild beasts, from place to place, having no mercy for anybody, nor getting any mercy from anybody. The colonists do not consider it a crime to kill them. "Such is the condition of affairs, and that is the reason why no progress can be made anywhere in Siberia." These are the words of Russia's official report to the Congress at Rome in 1885.

(To be continued.)

THE RAIFFEISEN LOAN-ASSOCIATIONS.

PRACTICAL ATTEMPT TO SOLVE THE SOCIAL PROBLEM.

Christliche Welt, Leipzig, 1892, No. 9.

RECENT volumes have again called public attention to the principles and remarkable successes of the Raiffeisen Loan-Associations. These aim at a solution of a serious social problem on the basis of Christian brotherly love. They have been established chiefly in the country districts of Germany, and their primary aim originally was to afford financial relief to the peasantry suffering under the consequences of the usury of moneyed men, and from the spirit of Christian love to the brethren to help the worthy needy to better their circumstances. The idea, forty-one years ago sprang from the fertile brain of F. W. Raiffeisen, a remarkably gifted man in head and heart, who was Mayor of the district Flammersfeld in Westermünde, embracing thirty-three villages, and who died in 1888. In these districts the harvest failures of 1847-48 had made the peasants the helpless and hopeless victims of usurers, and in 1849 the first association was formed. Since then the grain of mustard seed has become a mighty tree. In July, 1891, a convention of the representatives of the Raiffeisen society was held in Erfurt, and more than six hundred delegates from all the four corners of Germany put in their appearance. The total number of societies reported is 855. In Thuringia alone fully eighty societies were organized within the last two or three years. The movement has also spread to foreign lands, and societies have been organized in Tyrol and other Austrian States, in Switzerland, Italy, France, and elsewhere. Neuwied is the central society in Germany.

The central idea of these associations is that the social problem cannot be solved on any other principle than that of Christianity. They are unions of peasants chiefly, in which not the cold "mine and thine"—the principle of selfishness—prevails, but the conviction that in money affairs, too, the self-sacrificing love of one's neighbor, together with a wise application of this spirit, should prevail. Wuttig, the latest writer on this social movement, counts among the pillars of the organization of these societies the following:

1. The management of these societies is entirely voluntary and without pay. The Trustees and others receive no remuneration; only the Secretary has a nominal salary.
2. The restriction of the society to a limited locality, not too large to be well managed by the Trustees. As a rule the societies are Parochial associations. The managers are generally the clergy, the teachers, and the congregational officials. In general the movement is in close touch and tone with the Church.
3. Money is loaned out for a long period with the proviso of repayment, in small sums at stated periods, on personal security. The rate of interest is little more than nominal. In case the wealthier members have not paid in the sums asked as loans, the central treasury at Neuwied usually is able to supply the demand.
4. The aim is to establish a permanent fund to be managed and used without any effort to increase the same through interest on loans. Not only the poor and needy, but also the well-to-do, who hope rather to do good to others than to profit by their connection, join the association. It is one method by which Christian men of means hope to use their wealth for the good of others in such a way as to produce the greatest permanent results.

The success of the movement has been signal. In the forty and more years since these societies have existed, not a single society has made an assignment or become bankrupt, and not one member has, as yet, lost a penny of what he has entrusted to them: A singular testimony as to the standing of these societies is the fact that in the war periods of 1864, 1866, and 1870-71, not only no member of the societies, even in the threatened districts, demanded back his money, but just in

these districts a larger number than ever before offered great sums to the Associations at a nominal rate of interest, or without any interest at all. The work of the Associations has attracted the attention and won the warm commendation of many prominent persons in State and finance. Ludovic de Besse, the President of the People's Banks, has been at Neuwied to study the method and through him the idea has won warm friends in France. M. Ettcheverry, member of the French Parliament, has been there for the same purpose. In recent months, warm advocates of the method have been heard among the students of social problems in England, Holland, Roumania, Poland, and Russia. In 1882, the venerable Emperor Wilhelm I., of Germany, addressed a warm-hearted communication to Raiffeisen in which he acknowledged with gratitude the efforts and success of the social reformer to ameliorate the condition of the poor on the basis of a practical Christianity. In this, its central thought, lies the great mission of the Associations. It is a practical social reform on a Christian and not a commercial basis. The Institutes are not merely money societies, but associations on the basis of Christian ethics and morals. Money matters, both loaning and borrowing, are conducted on Christian principles, and money is placed in the service of the Kingdom of God on earth. The abyss between the rich and the poor is bridged over by Christian love. Not to be underestimated are the blessings resulting from congregational and individual life. To all intents and purposes, it is congregational work of brotherly love, and through them many a man, who saw financial ruin staring him in the face, has been saved, and through the moral influences connected with the agitation, has been able to make a man of himself again in every respect. At this time, when Social Democracy is making such dangerous headway, it can be counteracted in no more efficient way than by the spread of Christian principles and practices in the relations of man to man. And this is what the Raiffeisen Associations have been and are doing.

DIVORCE: A SYMPOSIUM.

Methodist Review, New York, April.

EVILS OF DIVORCE.

C. W. SMITH, D.D.

WE shall the more readily understand the evils of divorce if we recall the relation it dissolves, what is included in the relation, and the results of its dissolution. Marriage, Christian marriage, the union of one man and one woman in holy wedlock for life is the basis of the family, and the indispensable condition of its perpetuity. The family is the unit of the State; and a study of the character of the family in any age will reveal the condition of the race at that time, in all that is good and pure and elevating. The family is indispensable to the life, in any proper sense, of the individual, of society, and of the State, and marriage is essential to the very existence of the family. Anything, therefore, which prevents marriage or leads persons to lightly esteem it, or robs it of its sacredness, or weakens its obligations, or limits its duration, strikes at the very heart of the institution.

Some of the dangers which beset marriage seem to be inherent in human nature. These things, infirmities of our nature, or outgrowths of our surroundings, or fruits of our evil hearts, put many and heavy strains on the marriage relation; and the serious problem of every lover of his race is the reduction of these evils to the lowest possible degree, that marriage may reach the highest possible measure of its strength and permanence.

Just at this point we meet the evils of our unfortunate divorce system. Instead of resisting the erroneous and sinful inclinations of human nature, the State, through this system, surrenders to them almost without condition. It has adopted laws which, taken as a whole, come perilously near throwing off all restraint, and to giving to human nature, in its worst forms

almost unlimited license to deal at will with the most important earthly relation.

For, view it as we will, or apologize for it as we will, legal divorce, except for adultery, is a scheme of government by which it deliberately allies itself with the infirmities, passions, and vices of human nature, for the destruction of the divine institution of the family.

THE GROUNDS OF DIVORCE.

HON. HIRAM L. SIBLEY.

The force of a powerful appetite, and divine command, impel the race to propagate its kind. To this end, congress of the sexes is necessary. Marriage alone gives the conditions under which that may righteously take place. Hence, excepting special cases, needless to specify, God and nature have made the relations of marriage a universal right of mature men and women. This manifestly includes the right of each party in the union to all its essential benefits. What these are appears in the objects of marriage. Consideration of them will show that what is covered by the divine right to the relation is its very substance and life, compared with which its naked bond is but a shadow. Yet this cardinal truth has so far been lost sight of, in discussing divorce, that good and able men seem willing, in certain cases, to sacrifice all that is substantial in the objects of the union, to continuance of its mere form, upon the assumption that, in some incomprehensible way, morality will be thereby promoted.

I hold that *adultery, desertion, and other acts which, like the first, destroy the sexual purity of marriage, or, like the second, operate to deny to an innocent partner, and to society, the substantial benefits of, and so, what is essential in, the right to marriage, if its bond be held indissoluble, are in morals as on sociological grounds, valid causes for annulling it.*

THE REMEDY.

H. W. ROGERS, LL.D.

It is not the purpose of this paper to discuss the question whether divorce can rightfully be permitted, but, assuming that it is sometimes a "sorrowful and imperative necessity," the question I propose to consider is how the remedy can best be applied.

On this question I hold (1) that the remedy should not be dependent solely on the will of the parties concerned. Neither (2) is it desirable that the remedy should be dependent in each particular case on the will of the legislature. (3) The remedy should be sought as now in the State and not in the Federal Courts. (4) The remedy should be obtainable only in the State where the domicile is. (5) The law of divorce should place both parties on terms of perfect equality. And (6) The remedy as a general rule, should be granted on such terms as to leave both parties free to marry.

DIVORCE "A VINCULO."—It is difficult to point to any one cause as the source of the practice in the Schismatic churches. It is not likely that a false interpretation of that hypothetical clause in St. Matthew's Gospel, "excepting the cause of fornication," Chap. V., v. 32; and "except it be for fornication," Chap. XIX., v. 9, had any influence upon the Greek discipline, because no such interpretation has ever been authorized in the Christian Church, even though the preference given in case of adultery to the husband might seem to point that way. It was also admitted by the Greeks that the sense in which the Fathers generally accepted the clause by no means set adultery apart as reason for divorce *a vinculo*. Matrimonial bonds they held to be indissoluble. Whatever the views of theologians are as to the reason the doctrine itself remains unimpeached. Since the infallible declaration of Trent, there can be no room for misapprehending that clause. Theologians and canonists have been most assiduous in searching out every case of divorce *a vinculo* on record. They have given much attention to the explanation of dubious passages in the writings of the Fathers. Decisions of local synods bearing upon this subject have been minutely scrutinized. The effect of it all has been to strengthen the persuasion of universal concurrence as to the indissolubility of Christian marriage from the beginning of Christianity.—*The Rev. Joseph Selinger, D.D., American Ecclesiastical Review, Philadelphia April.*

EDUCATION, LITERATURE, ART.

THE PLACE OF COMENIUS IN THE HISTORY OF EDUCATION.

S. S. LAURIE.

Educational Review, New York, March.

IN March, 1892, Germany and America are celebrating the three hundredth anniversary of the birth of Comenius,* although forty years ago he was known only to an historical student here and there, and that chiefly associated with an illustrated school-book, the *Orbis Pictus*.

It cannot be said that he failed to interest his contemporaries, but he was scarcely dead when his reputation died also. That in him which was specially original fell into utter oblivion. Bayle in his *Dictionary* (1695) speaks of him in a depreciating way, though allowing that the *Janua* is an immortal school-book; and nearly a hundred years afterward, Adelung, in his *History of Human Folly*, describes him as a man of weak and limited mind, and as little more than a charlatan.

Comenius did not flash on the world unheralded. The Reformation movement had stirred questions which went far beyond the limits which it had originally prescribed for itself, and in no department did it more directly assail old conceptions than in that of education. The questions, whom to teach and what to teach, naturally first occupied the field of vision to the exclusion of the more fundamental question, how to teach. It is surprising to find how many books treated of the subject of education before Comenius came on the field; but this does not justify us in exaggerating what he owed to them by way of detracting from his greatness and originality. No one is more open and candid on the subject than Comenius himself. He names the books he had read always with the hope of finding what he wanted. He had no desire to originate. He worked and wrote in the most single-hearted spirit. His main intellectual interest was his Pansophy, the coördination of all knowledge with a view to the advance of humanity. All that he conceived and did was for the glory of God, and to advance Christian unity and a rational Christian civilization. In many essential respects he was the European popularizer of Bacon, and he was also the first Evangelical Broad Churchman. He directly affiliates himself to Bacon. The *Advancement of Learning* and the *New Atlantis* were the teachers of Comenius. The Baconian and Comenian ideas have now been to some extent realized; and in so far as they are not realized they still enter into the dreams of university reformers. It is of importance to insist on this, because it has been customary to look on the fervent old Bishop as a visionary, whereas he was the most practical of men—only living a few centuries before his time.

An evidence of the practical character of this visionary was his desire for a common Protestantism based on the vital and essential in Christianity only. His *Unum Necessarium* had this for its aim. Another evidence is that he promulgated the idea of the infant school, even in its Froebelian aspects, and that the whole German system, from the infant school to the university, is now organized, unconsciously, doubtless, in accordance with his plan. He advocated doing, as well as learning, and is thus the true founder of technical education. He was also a strong advocate of the education of women.

The end of all education was, with him, the religious life as embracing morality.

As regards the materials he would use to educate a human being, Comenius was under the influence of Bacon; as to his method, he was directly indebted to some of the ideas of Ratke, and only indirectly to Bacon; as to his mode in the discovery and expounding of his method, he was wholly original.

*Comenius was the son of a miller, named Komensky, and was born in the little Moravian village, called Nionitz, on March 28, 1592. He died at Amsterdam in 1671, in his eightieth year.

With perfect consistency he advocated pansophy in the school. We must begin by instructing in the elements of all things, according to Comenius, for the object we have in view is, first, knowledge universal; second, virtue, and third, religion. Nature is God's work, and is an enemy of man only in so far as he does not *know* it. He must be taught to know nature, and to know himself. Why? That he may rule nature, and rule himself; which is Virtue. Man's nature and external nature presented themselves to the mind of Comenius as a fundamental Harmony. In this Harmony was visible the goodness of God.

Having determined the material to be used, it was clear to Comenius that the building up of the mind must be an organic process. In nature he must find the clew to the method of education. The mode in finding principles and rules was analogical, or, as he calls it, syncretic. The science of nature was then in its infancy, and he could work only on such knowledge as he had; sometimes mistaken, always inadequate.

The great difficulty in the practical working out of his theory was, that the curriculum of the schools was substantially Latin and in Latin. His theory demanded *realia*. Hence he advocated teaching of and in the vernacular. This led to the *Janua* and *Orbis Pictus*, which latter is an illustrated real encyclopædia for the young. Words must be taught through things. Language and reality must go hand in hand. Reading and grammar must go together, and grammar must be simplified. Hence his graded grammars and dictionaries. All was to be graduated and so adapted to the age of the pupil.

As to school discipline, he was far ahead of his own time, and even of ours. The seeds of knowledge, of virtue, and of piety were already in the child. Only wise culture was needed to make them spring into life and grow to maturity. Coercion was thus entirely out of place; method superseded it, although he admitted that punishment was sometimes necessary for moral offenses.

With all his shortcomings, Comenius remains for us the most earnest and simple-hearted worker for the education of the people, and the most eminent writer on Method, whom the world has ever seen—in fact, the founder of Method. The more any man studies the subject of education, the more convinced does he become that the good Moravian Bishop, so long forgotten, is a prominent figure in European as well as in educational history; that he is still a living influence, and an influence which will remain.

SOUTH SLAVIC GHOST-LORE.

DR. FRIEDRICH S. KRAUSS.

Globus, Braunschweig, Vol. lxi., No. 10.

II.

IT must not be overlooked that the Christian Church has been instrumental in confirming the primeval belief in ghosts, although without direct design. Frequently the old heathen legends have been so modified by Christianity that with the imperfect resources at our command it is difficult to say where the one ends and the other begins. In many of these stories in which the ghost has to return to earth, or is doomed to wander eternally on earth as a punishment, the belief has been prostituted for Church purposes. Deliverance is secured through masses for the dead, or malicious ghosts are driven back to their graves by curses and incantations. There are among the people those who make the laying of ghosts their profession. Imro Koprivcevic, of Pleternica, supports his family by it. He has frequently told me of his performances in this department, and as his tales appeared to me to be of great scientific interest for the study of folk-lore, I got a great many of them written down verbally.

The souls of those who have removed boundary marks are doomed to wander nightly about the boundaries of the land

until some one restores the stones to their old places. Certain bee culturists have also to perform a similar penance. There are bee culturists who have taken the Holy Sacrament on All Saint's Day, and kept the bread in their mouths until their return home, when they placed it in the hives to keep the bees from dying or wandering away, and to make them swarm better. For this offense the offenders have to wander about headless after death, with a candle in their hand. Exclusively Church legends (Sexton legends) of the return of the dead are comparatively rare, but the following popular story may serve as an example:

In a small Catholic Church near Samobor, there was for many years an old sacristan (*crkovanjak*) who always, when filling the *lux aeterna*, took some of the sacred oil to burn at home. When he died he was buried in the neighboring churchyard. His successor immediately observed that the oil in the *lux aeterna* vanished to the last drop by morning. The priest was unable to afford any explanation, and it was decided that the sacristan should keep watch. He sat himself upon the altar, took the bell-rope in his hand, and looked now at the lamp, now through the window into the churchyard. At 11.30 the grave of the old sinner opened, and the dead sacristan arose. Wrapping himself in his shroud he laid his socks down, climbed through the church-window, went straight to the lamp, and began to drink the oil. Silently the living sacristan stole away from the altar, stepped out of the window, and stole one of his predecessor's socks. He had scarcely time to return and get hold of the bell-rope, before the dead returned to his grave. It struck midnight. Hastily he put on one sock, but was unable to find the other. In his perplexity he took off the sock, quickly put it on his other foot and again looked for the second. This he did several times, transferring the sock from foot to foot. The watcher, almost tickled to death by the whimsicality of the scene, burst into an uncontrollable fit of laughter. In the twinkling of an eye the ghost was back, the man in his fright fell from the altar. Fortunately he kept hold of the bell-rope, and at once the bell began to ring. The ghost however, crouched down and exclaimed in a hollow voice, "Accept my thanks for delivering me from pain and misery." In the morning they found the sacristan on the altar—living, but every hair of his head had fallen out. From that time the oil in the lamp remained undisturbed. (Croatian.)

Murdered people revenge themselves as ghosts upon their murderers. A death by witchcraft calls for vengeance as well as by any other cause. Koprivcevic tells for example the following story: "In the village of Orjevci, near Pleternica, there lived a woman who could not endure her man, and she thought and thought how she could do away with him. During the holy midnight Christmas mass, she measured his height with a tape. A person thus measured will not live out the year any more than if he were weighed at the same time. Before the next Christmas the man was dead. But every night he returned to his house, sat down on the bed by his wife and clasped her neck with his cold hands. She cried and ran out of the house every time. On one occasion two strangers came to her and begged for a night's lodging. There was a wagon in the yard full of hay. She said there is a bed for you, go and lie down. The dead man came back at night as usual, and drove the pair up and down the court the whole night long. The wagon went so rapidly that the men dared not spring from it. One of them was beside himself with fright, the other fell into a fever and died three weeks after. Later they sent for me to lay the ghost (*zaklingo*) and he never appeared afterwards."

An actually murdered man behaves still more vindictively. He revenges himself upon the murderer and all his village.

In Bjeleseveci, near Pleternica, some years ago, there was a quarrel between Savo and Andrijo, and Andrijo killed Savo. When Andrijo was arrested, Savo accompanied him. After eight days Savo was seen going about at night and morning.

While Andrijo was under judicial investigation, Savo used to come to him every night and throttle him. Andrijo had a brother-in-law a miller. Savo went to him at his mill on the night of Good Friday, and thrashed him so soundly that he was found half dead in the morning. The miller, however, gradually recovered, and narrated how Savo had maltreated him. On the night of the day on which Andrijo was taken to prison the ghost visited the miller again, and trampled on him and beat him half dead. Then he placed himself regularly every night under the windows and moaned, and as a consequence all the villagers died excepting two families. One night he went into the stall of one of his neighbors, and began to prick up the cattle. Two years later, when Andrijo came out of prison, he had to sell his house, for the ghost gave him no peace in it. But even the purchaser had no peace. The family tried sleeping in the garret, but the ghost followed them even there. The purchaser then went, for three consecutive nights, to the churchyard to watch the grave of the murdered man, and lo! there was a beast like a tiger crouching on the grave. The following morning, a party went to the scene, and found a great hole which the beast used as a means of egress. After a time, Andrijo bought house and ground at Koprivnica, and since then the spook has never appeared in the village. "That is word for word as his wife told me the story," remarked my mother from whose lips I took it down. (Slavonian.)

MODERN LANGUAGES AND THE BEST METHODS OF TEACHING THEM.

E. H. MAGILL, LL.D.

University Magazine, New York, March.

THE one valid claim of modern languages to a place in the college course rests upon the fact that they are to the student an introduction to the best thought of all times as expressed by the masters of human thought who wrote in the languages in question. To be on intimate terms, so to speak, with the great minds of the world, through a familiarity with their writings, is a liberal education in itself. What so refining and elevating, purifying and strengthening to the mind, as to come into frequent and close contact with the expressed thought of the refined, the elevated, the pure, and the strong? They do not teach us merely by precept, but by example. Their words are faithful photographs of themselves and their life's work—and, without receiving a word of direct counsel from them, we are unconsciously and instinctively inspired to follow their noble example. No true scholar can be content with taking the interpretations of others who have, more or less, successfully transplanted the thought into a tongue foreign to that in which it was first uttered; but he will feel irresistibly impelled to seek for these records of thought in the language in which they were originally clothed. Even in the best translations, much of the life and spirit of the original will be found to have evaporated.

What, then, do I recommend to the students of modern foreign languages in our colleges? First that they should rid themselves, once for all, of the idea that a little smoothly flowing trivial conversation upon topics of current interest in another tongue is a *sine quâ non*; and that they should not spend, not to say waste, their valuable time in acquiring this fluent speech. The natural method (so-called) of teaching modern languages, in its unadulterated state I regard as one of the greatest fallacies of modern times. How much of written and spoken language does a young child learn in two months? Nothing beyond how to utter a few common words and phrases. And yet in two months a mature mind may acquire enough knowledge of a foreign tongue to enable him to begin to read it with pleasure, and in two more months, enough to read it with considerable rapidity, and begin to

make the acquaintance of authors whom it is a privilege to know.

I do not say that the ability to converse intelligently in a foreign tongue is an acquirement to be undervalued or despised; but I do say most emphatically that this knowledge can never be acquired except by daily association with those to whom the language is their mother tongue, without the expenditure of an amount of time entirely incommensurate with its real value. Those who are never to mingle with foreigners can have no practical use for the language as a medium of conversation, and for those who are to do this, there is no more valuable preparation than *reading and hearing read by a competent linguist*, the language to be learned. That this reading may be extensive, even in the short courses which our colleges can afford, there must be a thorough ground-work laid by becoming rapidly familiar with the *forms and instructions* of the language, and the principal common idioms; and a vocabulary should be acquired as fast as possible after the forms become familiar, by *reading* the language, even superficially at first; not in the ordinary readers but complete selections from authors of unquestioned reputation.

Hence, I say, make the grammatical drill short, sharp, incisive; and never waste time in the bootless and wearisome task of turning good English into poor French in the early stages of the course. But this is by no means to be understood as ruling out *dictée* exercises, which should be practiced almost daily from the beginning.

I would by no means say that writing original French or German is not essential to the ultimate mastery of those languages, but I do say that for the practical purposes of the vast body of American students, who study these languages for the sake of their literatures, for the treasures of art and of history which contain, and for the great scientific discoveries which are recorded and explained in them the one object *is*, and ever *must and should be*, the ability to read understandingly, and with ease and rapidity, whatever is written in such languages, and that, too, without the medium of even a mental translation. I dwell with especial emphasis upon the needs of the many, not of the few, who are to become deeply versed in the language.

The grammar is no place for any exhibition of its author's profundity of research, nor should it be a voluminous work of references; on the contrary, it should be plain, clear, simple, and unambitious, dealing with the objective rather than the subjective, and the number of its pages entire should be counted by *scores*, not by *hundreds*.

BABOO ENGLISH.

PATRICK MAXWELL.

Gentleman's Magazine, London, March

WHATEVER future may await the British Empire, a very glorious one unquestionably awaits the British tongue; the glory, to wit, of becoming the speech of the majority of civilized men. Already, virtually, the language of conscience and of navigation throughout the world, what a development awaits it in the mouths of the millions, present and to come, of America and Australia!

But the medal has its reverse—*ubi uber ibi tuber*—and this supreme consummation will probably be attended by a fatal danger inherent in its own condition. The very triumph of our speech will engender the seeds of its decay.

Already, in America, can be discerned the beginnings—not, perhaps, of absolute deterioration, but of distinct divergence, from the parent type, both in terminology and in pronunciation; and who can tell when this divergence may amount to metamorphosis? Looking to the changes which have occurred in our language since the time of Chaucer, he would be a bold man who should venture to predict, or even to imagine, what

altered forms a world-wide English may assume in the course of a few centuries, especially when the Hindoo and the Chinaman shall have contributed their grotesque quotas to its conformation.

A whole paper—and a very interesting one—might be written on the subject of "Pigeon English"—that amazing dialect or jargon which the Chinamen have already brought to such a state of development that it might now be crystallized into a grammar and lexicon of its own; but leaving China for the present, let us consider for a moment the potentialities of metamorphosis involved in our connection with India, and what the educated Baboo is likely to make of our "well of English undefyled."

Just to show that they have already made a tolerably fair beginning in this direction I will here cite a sample or two of the blood-curdling Baboo English of to-day. The first which follows is a true and unedited copy of part of a local newsleter which was lately sent for publication to an Anglo-Indian journal:

"It is a matter of impressing, on the minds of those inhabiting this dark mundane ocean the excitement of fever which was caused on April first 1889 by the different informations brought to Patna by means of the different throats, entreating that some fifty or sixty robbers, are certain to come to plunder some rich portion of the city. On the very day from 8 P. M. to the dead of night, the space between the eastern and the western gates of Patna was so crowded by the armed stout and drastic policemen, that it was undoubtedly hoped by the State theory to have no effect of the arms of the robbers on those of the policemen. But soon after the day wended away, the information of the robbery was after a deep cogitation known to be a mendacious fabrication."

But this is professional reporters' style, and can hardly compete for raciness with the English of the more highly educated Baboo in private life, a sample of which is given in the following petition lately submitted to an English official in India.

Respectfully sheweth: That your honor's servant is a poor man in agricultural behaviour, and much depends on seasons for staff of life. Therefore he prays that you will favor upon him and take him into your saintly service, that he may have some permanently labor for the support of his soul and his family.

Wherefore he falls on his family's bended knee, and implores you of this merciful consideration to a damnable miserable like your honor's unfortunate petitioner. That your lordship's servant was to much poorly doing the late rains, and was resuscitated by much medicines, which made magnificent excavations in the coffers of your honorable servant, whose means are already circumcised by his large family of five female women, and three masculine, the last of whom are still taking milk from mother's chest, and are damnably noiseful through pulmonary catastrophe of the interior abdomen. Besides the above-named an additional birth is through the grace of God very shortly occurring to my beloved wife of bosom. That your honor's damnable was officiating in several capacities during past generations but has become too much old for espousing hard labor: in this time of his bodily life, but was not drunkard, nor thief, nor swindler, nor any of these kind, but was always pious and affectionate to his numerous family, consisting of the aforesaid five female women, and three masculine, the last of whom are still milking the parental mother etc. etc.

These are by no means exceptional types of Baboo English. They are simply styles resulting from a fair knowledge of the language eked out by occasional reference to the dictionary in composition. English and Americans are liable to similar mistakes in their literary efforts in a foreign language. But books are now being written in Baboo English, and the style is likely to be crystallized. Take, for example, the following extract from a memoir of the late Honorable Justice Oonookal Chunder Mookerjee:

His first business, on making an income, was to extricate his family from the difficulties in which it had been lately enwarped, and to restore happiness and sunshine to those sweet and well beloved faces on

which he had not seen the soft and fascinating beams of a simper for many a year.

Describing the Justice's personal appearance, the author says:

When a boy he was filamentous, but gradually in the course of time he became plump as a partridge.

Evidently the Baboo is not to be regarded as a "negligible quantity" in any forecast of the probable future of the English language.

A LONG LITERARY LABOR,

FRANTZ FUNCK-BRENTANO.

Revue Critique d'Histoire et de Littérature, Paris, March.

WHEN in 1840, François Ravaissou, discovered in an obscure corner of the Bibliothèque de l'Arsenal the archives of the Bastille, which were thought to be lost and destroyed, it was an event for the *savants*. In 1841, Ravaissou was appointed by the Minister of Public Instruction, to classify the precious documents which had been discovered. The charge committed to Ravaissou was not to be fulfilled quickly. It took him thirty years to arrange in regular order this mass of 500,000 pieces which had been piled on top of each other pell-mell, in incredible confusion. Twice was Ravaissou stopped in his work of laborious reconstruction. A tempestuous wind entered the garret where the archives were lying and scattered far and wide the bundles which had not been tied together; and during the siege of the Commune the whole material had to be hastily put away higgledy-piggledy in order to save it from grape-shot and petroleum. In this way the valiant Ravaissou died before his work was finished.

Between 1866 and 1884, under the titles of "Archives de la Bastille," Ravaissou published sixteen octavo volumes, containing documents selected from the enormous quantity of manuscripts he had under his charge. The title is misleading, since the publication does not deal exclusively with the archives of the celebrated prison, but is, in fact, the archives of the Lieutenant of Police. The volumes contain pieces of all kinds which were preserved in the old prison, and which seemed to the editor likely to be interesting. They relate, for the most part, to men of letters, artists, actresses, printers, and financiers. There are papers relating to Voltaire, Diderot, Marmontel, de la Beaumelle, and other well-known persons. The documents, concerning the history of the prisoners of the Bastille are arranged chronologically from 1659 to 1757.

Ravaissou was not a learned man by trade—during the first part of his life he was a magistrate—consequently he is not a model editor. He seems to have taken no care to spell proper names correctly; the names of the Governors of the Bastille, which recur on every page, are invariably deformed. The dates are sometimes inexact; it is true, that in this respect, the faults are often typographical errors. Finally, the texts are in several places printed in a faulty manner, the orthography is changed, the terms of phrase are modernized, and entire documents are cut off short without any indication of that fact to the reader.

Not content with publishing the documents alone, Ravaissou wrote for several of his volumes introductions, in which he discusses, in a summary way, all the papers in the volume. The tenth volume is preceded by a dissertation on the man with the mask of black velvet, so celebrated under the name of the Man with the Iron Mask. This study of Ravaissou goes to prove that the "unknown prisoner," as the officers of the Bastille called him, was a M. de Keroualze, ensign of Admiral de Beaufort. The argument rests on a series of coincidences ingeniously put together. It is not conclusive, however, and Ravaissou admits the fact. Nevertheless, it shows clearly that the mysterious captive was a personage of mediocre importance, thus destroying the legend which made the prisoner a twin of Louis XIV., a legend disseminated by Voltaire, and

popularized by Dumas. The only authentic documents concerning the Iron Mask, known up to this day, are the register of the prisoner at the Bastille, and the record of his death, in which he is designated by a borrowed name. It is announced that Captain Bazeries has just discovered the key to numerous dispatches in cipher belonging to the reign of Louis XIV., and especially letters of Louvois concerning the Man with the Iron Mask. Louvois had, in fact, nearly exclusive control of all matters relating to the Bastille.

The unfinished work of François Ravaissou has been continued by M. Louis Ravaissou-Mollien, under-Librarian of the Mazarine Library, who has just published the seventeenth volume of the series, being the documents down to 1760. The text of this volume is established with care; the tables are full of useful instruction.

The documents of the archives of the Bastille subsequent to the year 1775 are not numerous, a fact which is due to the following cause: The papers relating to the prisoners of the Bastille after the year 1775 were not, when the building was taken by the mob on July 14, 1789, deposited in the archives, but arranged in the Council Chamber. This Chamber, one of the first into which the populace penetrated, was sacked on the day of the capture. Two volumes, doubtless, will suffice to finish the collection of documents, and all the erudite will rejoice if M. Louis Ravaissou-Mollien will do history the favor of editing them.

SCIENCE AND PHILOSOPHY.

THE FUTURE OF ELECTRIC LIGHTING.

ARNOLD BERLINER.

Die Nation, Berlin, March.

TESLA'S investigations of electrical phenomena,* while of immense general interest, are of especial interest to those connected with the incandescent lamp industry. These incandescent lamps are, as is well known, exhausted of their air; nevertheless, in spite of the utmost care, so much air remains behind, that by the aid of an induction apparatus and an alternating current of sufficiently numerous alternations, we get the phenomena characteristic of an atmosphere of extreme tenuity. Indeed, the phenomena are so extraordinarily characteristic, that they are utilized in the factories as criteria by which the measure of atmospheric exhaustion of the lamps is determined. An imperfectly exhausted lamp burns for the most part with a mild bluish light, which fills the lamp like a cloud, and this even by a very weak stream, of a low alternation period. No satisfactory explanation of this phenomena has been offered. It has been suggested that the intruding ether generates such intense activity among the remaining molecules of air, whirling them against the glass wall and the carbon pencil so violently as to generate heat, which is the source of the nebulous light. This is, however, only speculation.

In the ordinary electric lamp the electric current as is well known, passes through the thread and renders it incandescent. In the Tesla lamp, the process is different, as is also the construction of the lamp. A wire, having a carbon ball at its end, is fused into the glass, and measures taken to concentrate the electric current on it, with the object of engendering incandescence (by the collision of the atmospheric molecules?). The brilliancy of the lamp which Tesla exhibited at the Royal Institution was estimated by one present as five-candle power. It is quite unnecessary, as Tesla demonstrated, to connect the lamp with either pole of the induction apparatus to render it incandescent. Two zinc plates were attached to the two free wire ends of the induction apparatus, one of them passing three meters (ten feet) above the floor, the other, parallel to it and very near the floor. All that is then necessary is to place

* See also THE LITERARY DIGEST, March 26, page 571, and Transmission of Radiant Energy, March 19, page 545.

the lamp anywhere in the space between the two plates, when it is lighted without any material connection with the electric current generator. The radiation of electric energy from plate to plate is strong enough to pass through the glass, and set in action the molecular bombardment which renders the carbon incandescent.

This is the starting-point of the way to the electric lighting of the future. It is of the highest interest for physical science that, although the essence of the radiating matter is still involved in obscurity, its properties admit of direct practical application. That matter in a state of extreme tenuity would exhibit properties entirely different from those with which we are familiar, was suggested by Faraday. With him originated the term "radiating matter" for matter in a state of extreme tenuity. It is true, he does not regard the existence of radiating matter as demonstrated, but he regarded its existence as extremely probable. Crookes, quoting Faraday in this connection, says: "Gases are now apprehended as aggregations of an almost infinite number of minute parts or molecules moving incessantly, and with inconceivable rapidity in every direction. If, then, we partially exhaust out the air from a close vessel, the number of remaining molecules is diminished, and the space which each one can traverse before it comes into collision with another is very greatly increased. The further the process of exhaustion is driven, the greater will be the mean distance which one molecule will traverse before it comes into collision with another, and the physical characteristics of the gas or the air will be correspondingly altered. . . . If the attenuation is pushed further we observe phenomena so widely different from what are exhibited by the atmosphere under ordinary pressure, or by gas under ordinary tension, that we are led to the conception that we stand here in the presence of a fourth condition of aggregation of matter, a condition as widely removed from gaseous as this is from fluid."

It is the rare properties of matter in this fourth condition of aggregation—radiating matter—by which the astonishing results achieved by Tesla are explained. Its importance, however, lies not merely in the gain for the promotion of pure physical science, but no less in its eminent practical value for technical illumination. The fundamental drawback of all our artistic illuminating systems is the want of economy. This is nowhere better exemplified than in the simple fact that in the incandescent light, 95 per cent. of the applied energy is wasted; but when, as in Tesla's experiments with the two zinc plates, we find that a space, measuring several feet in every direction, can be brought into such a condition that "matter in a state of extreme tenuity" will become self-illuminating at any point of this space, we have assuredly made a very great advance in the problem of economic illumination, the more so that the direction of advance is so clearly indicated, that it will soon be trodden by many. Perhaps we shall at last have the good fortune to discover a method of illumination which shall replace our present uneconomical, we may even say our wasteful, system of lighting, by a genuinely economic system.

AN EXCURSION THROUGH THE MOUNTAINS OF THE MOON.

M. WILHELM MEYER.

Der Stein der Weisen, Vienna, March.

THE Moon is the most faithful attendant of the Earth. Her chubby face is always turned towards us. It frequently looks as if she were stealing a sly glance at some other star, perhaps at beautiful Venus, who sails past her at no great distance; but fear of the stern mother Earth is too great. She turns her face again, and this timorous wagging of the head from side to side is called the Moon's libration. The consequence of this movement is that we are familiar with about four-sevenths of the Moon's surface, only three-sevenths remaining, forever, a *terra incognita* to us.

It drives me to a sort of melancholy despair when I hear people suggesting that life in the Moon may be different from what it is with us; that although there is no air or water, and consequently no creatures of flesh and blood, there may nevertheless, be intelligent beings differently constituted. If we overthrow the natural laws, the fundamental ideas of creation, we shatter at the same time the pillars of the logical structure on which all science rests and everything tumbles down in confusion together. Nothing then remains but the fevered dreams of an unrestrained phantasy, gone wild. If we would get an intelligent idea of creation, we must recognize in the first place, that we must proceed by logical analysis and synthesis; and what the logical laws are in the spiritual world, the natural laws are in the material world. We must regard them as universal; and indeed we have thousands on thousands of direct proofs that in the remotest bounds of space to which we can penetrate by means of our optical instruments there is the same matter, subject to precisely the same laws as on the Earth.

We may, then, accept it as beyond question that the organization of the Moon was primarily similar to that of our Earth. She differs from us only as the wrinkled old hag differs from the blooming maiden.

And the Moon has more knots and wrinkles on her face than the most withered hag in the world. The best existing map of the Mountains of the Moon shows 32,856 crater-shaped projections, and astronomers tell us that a hundred thousand are brought into view with a telescope of medium power.

This immense body of prominences on the Moon's surface is in strong contrast to the Earth which has very few volcanic craters, and if they really were all eruptive volcanoes as has been, perhaps too hastily, assumed, the Moon's surface, during their activity would have formed an admirable representation of the popular Hell.

But not only does the immense number of these so-called Moon craters reflect doubt on their volcanic origin; the disproportionately enormous spread of some of them is no less opposed to the view. The Moon crater Copernicus, which is perhaps the most beautiful of these structures, presents the appearance of a circular wall and has a diameter of more than ninety kilometers (about 54 miles). The wall rises in one place almost perpendicular to a height of 4,000 meters. The surface of the enclosed space is fairly level and is much higher than the surface outside the ring. From the surface of the enclosed space, six conical peaks rise to a height of about seven hundred meters, and these might be regarded as the eruptive cones, if one adhered to the analogy with the volcanoes of the Earth.

But this view is hardly tenable. Stones, etc., projected from a volcano, describe a very sharp, pointed arch in their course, and if the circular wall of Copernicus is composed of matter thrown up from the inclosed vents, it must have been thrown to a height ten or twenty times as great as the distance from the vent to the wall, say at least 400 kilometers. This is inconceivable, and we are driven to seek some other explanation.

Many explanations have been advanced to account for the origin of the Mountains of the Moon. Faye, for example, a French astronomer, who became famous through the accidental discovery of a periodic comet, and who since then has indulged in new theories on the origin of everything from sun-spots to the Universe, has given us his theory of the formation of the Mountains of the Moon in precise detail, but the origin of the great circus of Copernicus is still unexplained.

These regular circular walls, could not have originated in any force operating from within. If the glowing molten mass within sought a vent it would rupture the crust and form great rifts radiating from the centre. There are, in fact, some such radiations visible on the Moon, but they are of rare occurrence. The principal radiating system starts from a great crater,

Tycho, in the south half of the Moon, and extends over half the Moon's surface; and we can well conceive that the crust of the Moon at one time cooling and contracting upon the molten mass within was ruptured, and the rifts filled with the molten mass. This inner material is more brilliant than that on the Moon's surface, and under favorable conditions of light is visible to us now, although it has long been cold.

But, as already said, the circular towers of the Moon are not to be accounted for by any theory of force working from below. Let us ask ourselves, then, what could operate from above? One anonymous hypothesis-founder attributes the structures simply to the action of meteorites. Enormous masses of this sort fell on the Moon and broke through its crust, leaving an opening on the edge of which the molten internal mass rose by pressure of the falling body and solidified as a wall. The fluid mass then fell back again, forming the level surface of the interior.

These meteorites must, however, have been of enormous size, and if we cannot make an unqualified denial of the existence of such immense bodies, we have at least good reason to conclude that the Moon could not have encountered any such a number of them as would be necessary to account for the thousands of craters on her surface.

Besides these supposed true and pseudo craters in the Moon, there is a third phenomenon known as rifts or rills—veritable wrinkles upon the Moon's face. They appear to be cracks such as we see in clay or mud under the influence of the sun's rays, after a long spell of hot, dry weather. Days and nights on the Moon are of fourteen days' duration, and the great variations of temperature to which the surface of the Moon is consequently subjected may possibly account for the rills, of which there are several hundreds, and which have been regarded as the most puzzling objects on our attendant planet.

THE ABBÉ KNEIPP AND KNEIPPISM.

DOCTOR L. REUSS.

Annales d'Hygiène Publique et de Médecine Légale, Paris, March.

FRANCE has often been accused of abandoning herself to sudden and unreflecting enthusiasms. Even if the accusation be true, she is not the only country which can be accused of such things.

Germany, that classic country of reasoned criticism and scientific experiment, has recently presented an example of an infatuation which astonished the world; for this, however, it had a justification in the incontestable worth of the *savant* who was the object of this infatuation and the importance of the end he had in view. This excuse cannot be made for the enthusiasm which our neighbors have felt during several years past for a modest country curate, of whom public opinion, on the other side of the Rhine, is on the road to make the creator of a complete system of hygiene and therapeutics, and to whom, before long, that opinion will award the title of a Saviour of Humanity.

In all the empire of Germany there is not living to-day a parish priest better known than the Abbé Kneipp; a village more celebrated than Wörishofen; a bathing place more run after than this Bavarian burg; nowhere are there made so many cures, almost miraculous; never have the German booksellers had a success comparable to that obtained by the works of Kneipp, of which more than 300,000 copies have been sold in four years. Everywhere are founded Kneipp Institutions. Nothing is eaten but Kneipp bread; nothing is drunk but Kneipp coffee; nobody dresses without the Kneipp cloth. Finally, there is a Kneipp almanac, which has been translated into French, Hungarian, and English, which is put on sale everywhere and bought everywhere. If that is not the height of celebrity, I do not know myself.

The Abbé Kneipp is seventy years old. He has a square

head of which the forehead is surmounted by a mass of thick, white hair. Under heavy and bristling eyebrows are blue eyes endowed with extraordinary penetration. The dominant traits of his physiognomy are energy and vigor, tempered by great affability and genuine sweetness.

Born in 1821 at Stefansried, Sebastian Kneipp is the son of a poor weaver. At a very early age he had to earn his bread and learn the trade of his father. When very young, however, he was seized with an ardent desire to become a priest. The realization of his wish seemed impossible on account of his poverty. When at last, by the most pinching economy, he saw his way clear to begin his studies at Munich, he had but 30 centimes a day to live on. This sum was not enough to give him sufficient nourishment. His blood became impoverished, he fell ill, and the physicians despaired of saving his life. One day he came across Dr. Hahn's work on hydropathy. Kneipp followed the advice of the book, and treated himself with water. He even broke the ice in the Danube when the thermometer was but fifteen degrees above zero, and plunged into the water. The result was that he got well, completed his studies, and was ordained priest in 1852.

From that time he has not failed to recommend to those about him to use cold water as a remedy for all diseases. After his appointment as curate of Wörishofen his fame increased. In one year 30,000 sick persons came to Wörishofen to be treated. He wrote a book, which was entitled "My Water Cure," published in 1886, and which in four years reached a thirty-fifth edition. In 1889 he wrote a second volume, entitled "How People Ought to Live," and of this 70,000 copies have been sold.

He undertakes to cure a long list of maladies from asthma to shingles. For each of these maladies *Vater* Kneipp's principal, if not his only, medicine is cold water, applied in the shape of douches, foot-baths, head-baths, sitting baths, and so on. Given in the form of drink, the water is often mixed with infusions, decoctions, or alcoholic tinctures. Always, however, water is the base of the medication. The simples recommended by the Abbé are very numerous and the country people know them well. The leaves and flowers and roots and berries which he uses can be found, with few exceptions, at all our herbalists.

The worthy Abbé's system, however, is not one of therapeutics alone, it is also one of hygiene. He maintains that the many diseases of our day, affections of the heart or the breast, gastritis, anæmia, nervous disorders, were almost unknown to our ancestors, and are the result of our bad mode of living. He declares that the most of our maladies are due to trouble in the circulation of the blood. To remedy this, the body should be subjected to the action of the exterior air, combined or not with the action of icy cold water. Children should be allowed to go without shoes and stockings. Adults should often walk in the fields, even in winter, barefooted. In winter a walk with bare feet in the snow is absolutely recommended; only the snow should be fine like dust, freshly fallen, and there should not be a cold and piercing wind blowing. The length of this snow-walk should not exceed three or four minutes. A walk in running water has an incontestable tonic effect.

To keep well, according to Kneipp, you must dress and eat according to a certain system. You must discard woolen clothing next to the skin. Kneipp declares that if wool develops more heat than other cloth, it does so to the detriment of the human body. You must wear next to the skin a shirt of coarse cloth, as coarse as that of which grain sacks are made. Fur collars, fur gloves, knit vests and shawls and all that sort of thing must be absolutely discarded.

Finally, if people want to get well and stay well, they must change their diet and drink. They must eat food which is richest in nitrogen: milk, cheese, peas, beans, lentils, meat, and fish. They must avoid food poor in nitrogen, like the cereals,

potatoes, vegetables and fruits, and have nothing to do with fats and oils. They must drink a minimum of wine, of cider, or beer, and have nothing to do with brandy. Coffee, with or without milk, chocolate and tea are anathematized, especially coffee with milk; which debilitates the stomach, leaving it without digesting. Coffee with milk, and beer, Kneipp counsels to replace with coffee prepared from acorns or with malt; this drink (Kneipp coffee) has nutritive and sedative qualities in which ordinary coffee is absolutely lacking, and has also an excellent taste.

Such is Kneippism. Whether it will make the tour of the world, or even the tour of all Germany, the future alone can disclose. At all events, the system, if it cannot be recommended in its entirety, is not without commendable features.

THE SOURCE OF THE DIAMOND.

JULIUS STINDE.

Daheim, Leipzig, March.

UNTIL recently the view obtained currency in scientific circles, that the diamond originated in some secret process in the depths of the earth, and was brought to the surface along with its matrix the "blue earth" by volcanic action; but this view is no longer tenable. The diamond is not thrown up from the depths, but falls from the heights! This, at least, is the conclusion to which we are at length being forced.

When, in 1879, L. Graf von Pfeil, in his work *Kosmetische Strömungen* (Cosmetic showers), advanced the view that diamonds reach the earth from space, attributed the abundance of carbon on earth to their combustion, and accounted for the cessation of the fall by the fact that, under the present constitution of our atmosphere, they undergo combustion before they reach the surface; the scientists "laughed him to scorn." Ten years later two Russian investigators discovered diamonds in a meteorite. Herr Weinschenk, also, examining some fragments of a meteorite, which fell in Hungary, and was transferred to the Museum of Natural History at Vienna, discovered splinters and grains of a substance harder than ruby, and which proved, by its combustion in oxygen, to be diamonds.

It was no longer possible to deny that these small diamonds originated outside the earth, but that did not, of course, prove that diamonds could not also originate within the earth. Moreover, the diamond-bearing blue earth in South Africa filled gigantic veins which rose funnel-shaped from the surrounding rock. These funnels are perfectly vertical, with a diameter of several hundred meters. The French investigator Daubrie concluded that this "blue earth," with its contained diamonds, had been forced up through the granite from a great depth in the earth's crust.

But, strange to say, broken diamonds were frequently found in this blue matrix. Now, the diamond is the hardest substance in nature, it can be broken only by a sharp, heavy blow, as between the hammer and the anvil, but it could be exposed to nothing of that sort in its upheaval in a volume of matrix. Maydenbauer has remarked that the diamond funnels in South Africa resemble the ring-mountains of the Moon, which are also attributed to the action of giant meteorites plunging through the crust of that planet, and the broken diamonds afford evidence that the falling mass in its course sustained a shock of inconceivable violence, sufficient to shatter the diamond-bearing meteorite, the main body of which constituted the "blue earth."

The correctness of this view will some day prove a matter of some consequence. If the earth itself is the source of diamonds, the supply is inexhaustible and with the discovery of their source they will rapidly sink in value. If, on the other hand, diamonds come to us in the fragments of shattered worlds, the mining companies will lose their money as soon as they shall have emptied their funnels.

The meteorite theory has recently received important con-

fimation. Great masses of meteoric iron are found in Arizona, and a piece of this was forwarded to Herr König for examination. The iron proved extremely hard, and it was only with the greatest difficulty that it was cut through. The cut passed through a hollow which on examination was found to contain diamonds. They are certainly small and black, and of very little commercial value, but all the greater in their scientific significance. There were other hollows filled with black coal, a piece of which, on being treated with nitric acid, revealed a minute white diamond. This is the first discovery of diamonds in meteoric iron.

Is the diamond really a stranger here on earth, a wanderer from remote regions of space? Are the glittering stars diamond factories? Is the Moon, furrowed by meteorites, richer in diamonds than the Earth? Most probably, for it has no oxygen atmosphere in which the diamonds could be consumed on their passage through it.

And when a shooting star "goes out," when a meteor flashes on its fiery course, is it a diamond that lights its path by its combustion?

It may be that the fireballs that gleam for a moment mark the combustion of diamonds of priceless value; on the other hand it may be that the combustion is supported simply by coal.

Where lies the diamond land? Who sent to Earth the carbon crystal for which men so often resign what is of more value than even the the Koh-i-noor: Honor, faith, justice?

PSYCHOLOGY AMONG THE GREEKS.

CHARLES A. STRONG.

American Journal of Psychology, Worcester (Mass.), December.

I.

LONG before scientific psychology begins, there exists a popular psychology which embodies the earliest naive notions of uncivilized men about the soul and its activities. These notions are found among barbarous and semi-barbarous tribes in all parts of the world. Their universal diffusion is better authenticated than that of religion itself. Linguistic research proves that they were entertained by our Aryan ancestors, and the Homeric poems furnish the amplest evidence that they were shared by the early Greeks.

The animistic notion of the Soul is, according to Tylor, that of "a thin, unsubstantial human image, in its nature a sort of vapor film, or shadow; the cause of life and thought in the individual it animates; . . . capable of leaving the body far behind, of flashing swiftly from place to place; mostly impalpable or invisible, yet appearing to men waking or asleep as a phantasm; . . . continuing to exist, and to appear to men after the death of the body."

The soul is thus that, whose indwelling in a man is the cause of life in him, and whose departure is the cause of his death. Its existence is assumed, in the first instance, to explain the difference between life and death. The abrupt transition from life to the stillness of death is explained as due to the departure of the soul.

That this is the true origin of the notion of the soul we have evidence in certain other beliefs that are well-nigh universal among uncivilized peoples. In the first place the soul is represented as analogous to, if not identical with, the breath: hence the Hebrew word *nephish ruach*; the Greek *Psyche* from *psychein* to freshen with the breath, and *pneuma* from *pnein* to blow; the Latin *anima*, *animus* connected with the Greek *anemos*, wind, and *spiritus*, from *sperare*, to breathe. Now, the commonest observation of the difference between life and death would naturally lead men to connect the soul both with the breath and with the blood. For, in the first place, loss of blood means loss of vital force, and if too much blood is lost death ensues. In the second place, men breathe as long as they are alive, and cease to breathe when they die. Further-

more the savage has no clear conception of the function of the lungs, but supposes that in some way the inspired air gets into the blood, and is carried by it all over the body. It is thus a pretty consistent theory, which identifies the soul with the breath, and finds its special seat in the blood.

Such, then, were the conceptions of the Homeric Greeks regarding the soul and its relation to the body. In what sense they conceive the soul to be the cause of life and movement, appears from their views of its condition after death. When death overtakes a Homeric warrior his soul escapes through his mouth, or through a gaping wound, and hurries to the house of Hades. When departed from the body it is called *eidolon* or image. These images are thin and unsubstantial as smoke or shadow; being "as the air invulnerable" they elude the grasp of the living. Their life in the lower world is a pale, disconsolate one. Indeed they can no longer be said to live at all for they possess neither consciousness nor volition. There is, however, one means by which they can temporarily recover life and consciousness, and that is by partaking of blood. The soul cannot therefore, in the conception of the Homeric Greeks, be said to be the independent possessor of life and consciousness. Only so long as the soul remains connected with the body—only so long as it retains its union with the blood—does mental activity continue. It follows that sensation, thought, and volition, are functions of the living being which soul and body constitute, not of the soul alone.

While the blood in general is conceived to be the seat of the soul, the mental faculties are assigned a special seat in the breast. Thus the word for the midriff or diaphragm is the common expression for mind, for the main reservoir of blood is in the breast, and the midriff is put by metonymy for this entire region. Similarly, the various words for heart are used to denote the subject of the states of feeling. In general, the attention of the Homeric Greek is turned more especially towards the robuster states of feeling, which explains why the psychical activities, including even perception and thought, are supposed to have their seat in the breast, and not at all in the head or the brain.

RELIGIOUS.

THE NEW ORTHODOXY.

EDWARD H. HALL.

The New World, Boston, March (Vol. I. Number 1).

THE titles in the foot-note* represent an important movement among our "evangelical" churches towards a larger interpretation of their faith, which may well interest us as the sincerest attempt yet made to reconcile orthodoxy with modern thought. The frankness with which the inadequacies of the old faith are recognized, the spirit of freedom which animates all these pages alike, and their ready acceptance, within given lines, of the results of Biblical criticism, are refreshing indeed.

But all these admirable qualities only make us regret the more that it was thought necessary to mark out any lines at all; whoever is seeking the fullest light on the great religious questions of the hour, or that unfettered discussion of spiritual problems to which the general student of religion is nowadays accustomed, becomes aware at once that the New Orthodoxy is not for him.

To come at once to details, let us take, for instance, its dealings with the Scriptures. On no one point do these representatives of the new faith seem more perfectly agreed than in accepting the methods, and many of the results of modern Biblical criticism. They assume, as frankly as could be asked,

that we must get our knowledge of the Bible, not from ancient traditions, but from the Bible itself; and they assure us that, in acquiring this knowledge, scientific criticism has been of inestimable value, and has still much to do. Yet no sooner is this position taken, as if with complete cordiality, than certain restrictions begin to appear. We hear immediately of "destructive criticism" as something to be greatly deplored, and to be by no means confounded with the true criticism which has done so much good. The name sounds formidable indeed; but exactly what has it to do with critical science? Is Biblical criticism never to deny, but always to affirm? If it sees itself about to destroy anything, must it stop? If so, it differs essentially from all other critical inquiry, and can afford no positive results whatever. We must either accept scientific criticism or reject it; we may not accept whatever we like or cannot possibly escape, and denounce or weep over the rest. To deny any of its authenticated results is to deny the validity of the whole. A Bible critic is good or bad according to the soundness of his scholarship, and the honesty with which he uses it, not according to the result he reaches. To apply any other test is to rule Biblical criticism, once for all, out of the circle of the sciences, and forego any of the help it renders in interpreting the Scriptures.

The same judgment must be pronounced on the attempt made by the New Orthodoxy to open the Scriptures to modern investigation, and yet assume that their place in the world's literature is altogether exceptional, and that some other than purely natural forces have been at work in producing them. If it is thought necessary, in order to retain the Christian name to warn criticism off the field entirely, well and good; only the Christian position becomes then, as the Catholic Church maintains, a matter, not of reason but of unquestioning faith. Again, if infallibility has been investigated and disproved on purely critical grounds, why shall not the claim of inspiration be investigated in the same way? In point of fact, it is quite too late to reserve any Biblical question as too sacred or too occult to be inquired into. Whether permitted or not critical science once admitted into the sacred realm, will claim all these questions as its own; and theology can do no wiser thing, than to grant it, once for all, absolute right of investigation within its entire domain.

Another singular phase of the situation, as revealed in the four books named, is the apparent cordiality with which the results of Old Testament criticism are welcomed and the grave distrust shown toward the criticism of the New. That the Pentateuch in its present form was written many centuries after Moses; that the whole priestly legislation, or, in other words, all that we hitherto considered characteristic of Judaism, belongs to the period after the exile, and was the very human product of Ezra and the Scribes; that the monotheistic conception of Deity is found only on the latest pages of the Hebrew Scriptures, and grew out of a primitive polytheistic faith—all this, if not yet fully accepted, is recognized as a legitimate result of historic research. But when the same process of inquiry brings the authorship of the New Testament books into doubt; when the Fourth Gospel is proved to create an ideal Christ, in place of the human Messiah of Matthew, Mark, and Luke; when the whole Logos idea is traced to extra Christian sources, serious exceptions are at once taken to the sufficiency of historical criticism. At once we hear of certain barriers which may not be overleaped. But the questions to be answered in New Testament criticism are precisely the same as in the Old Testament criticism, and the methods must be the same. If it is true, as it certainly is, that on these decisions hang far more momentous results in one case than in the other; if the authorship of Genesis involves only the primitive character or growth of Judaism, while the authorship of the four Gospels involves the whole fabric of Christian theology, and even the claim of Christianity to be the final and universal religion, then all the more important is it that we

* *The Freedom of Faith*, by Theodore T. Munger, 1883. *Progressive Orthodoxy*, by the Editors of *The Andover Review*, 1886. *The New Theology*, by John Bascom, 1891. *Who Wrote the Bible?* by Washington Gladden, 1891.

get the unprejudiced verdict, on all these points, of the only impartial tribunal, the tribunal of historic research. But, according to the New Orthodoxy, theology, it would seem, is a science quite by itself, accepting historical evidence for its subordinate data, but holding its fundamental premises to be altogether beyond and above historic proof.

Christianity, whatever it may or may not mean, does imply a certain cycle of literal human events—the birth, ministry, and life of a certain human being, a certain number of years ago. Scientific criticism may have nothing to do with the great doctrinal verities in question or with their religious significance; but with the primitive facts which alone give Christian doctrine any meaning, it has everything to do, inasmuch as it is the only known instrumentality by which historic truth can be tested. What room is there for vague abstractions as to the indwelling God, or for the poetic or philosophic imagination, for Greek idealism, or Roman dogmatism in the presence of the simple questions: Was this Being naturally or miraculously born? Was the notion of the immaculate birth of Jesus of Nazareth a primitive belief when facts were fresh, or only a later addition when memories were dim, and legends already rife. Did His own household and those who were nearest Him share in the belief, or only those who had never seen Him in the flesh. Before Christianity or its Founder can be assigned an exceptional place in history, these questions and similar ones must be answered. It is a dangerous hour for Christian theology when it teaches the world to sever its doctrines from historic facts.

It must be confessed that one rises from these theological treatises with a sense of vagueness and indecision in marked contrast with the assured tone which characterizes other branches of research to-day. From this irresoluteness and inconsequence we can see but one escape; to accept modern methods, if accepted at all, in their full intent; and above all to resign resolutely the term "orthodoxy" and replace it with the nobler one of truth.

Whoever invokes the name of Science invokes a great name. He calls to his aid a master, not a servant. Science has its own domain, and in that domain its own laws and its own rights. It cannot be dictated to; it dictates. Wherever there is question of evidence, argument, testimony, or proof, there the scientific method belongs, and, once admitted, it must be given full play. For purposes of sectarian controversy, or to defend an imperiled position it may be called in one minute, to be dismissed the next, but not in the large discussion of problems which concern the world of thought.

RUSSIAN SECTS AND TOLSTOI.

B. ESTLANDER.

Finsk Tidskrift, Helsingfors, February.

II.

IT is, perhaps, well known how Tolstoi visited the poor in Moscow, how he engaged in philanthropic undertakings, and how he discovered the utter destitution of the lower classes. It was while thus engaged that he met Sutajeff. This meeting became the turning-point in Tolstoi's life.

Sutajeff thought that the way to improve the destitute was to show them how to work and how to live; to let them eat at one's table and hear nothing but good conversation. "That's to do good, and everything else is senseless."

It is unnecessary to dwell upon the development of the new ideas in Tolstoi. From his writings we know him. A further contribution to an understanding of the man, can be had from his more recent work "Julius and Pamphilus." That book is a social study. On the title page it is called a story from the age of the first Christians, but it would have been better to have called it a dialogue in Platonic style for the defense of Tolstoi's societary order. Julius is a son of a rich merchant of Tarsus in the time of Trojan, and Pamphilus, the son of a

former slave; they were students together, but separated when Pamphilus became a Christian. Twice Julius is about to follow his friend and make the confession, but each time he meets a stranger, a physician, and is led away from his purpose. The third time the subject presents itself, he overcomes himself. It is the occasion of a violent quarrel with his son, who acts towards him, as he himself has acted towards his father. In the dialogues between Pamphilus, the physician, and the son, the author finds opportunity to discuss his societary notions, or rather the ideas of Sutajeff. He is entertaining, if not always convincing, though at times we meet too many repetitions. There are two ideas or fundamental thoughts running through the book. The first we will pass by. It is the one which rests upon Christ's commandment to sell everything and follow after Him, and all those peculiar social ideas of Tolstoi's, which spring from that doctrine. The other main point is the gospel teaching about non-resistance of evil, an idea which the author carries to the extreme limits. Evil is never to be met with evil, or violence with violence, because it only creates evil and violence; they are to be antagonized with love and subjection, which will dissolve them. All wars must cease, "We have no enemies, since we love all men," says Pamphilus to Julius, when the latter upbraids the Christians for not fighting. "Were the Scythians to fall upon us, we would serve them in love and would finally fill them with the same brotherliness, which fills us." "If the government sends us to military service, let us do as the sons of Sutajeff did; like the Molokans, the Dukoborts did under Nicolai. When they were sent as recruits to Caucasus on account of their religious notions, they 'demoralized' the army to such an extent, that the chief in command requested the Emperor to send him no more such sectarians for soldiers." Tolstoi proposes a "strike" all over the world and hopes thus to put an end to all war.

Tolstoi will have no oath and no laws. There never was a Christian law court. "Judge not"—hence no bars. There never were more laws than under the great Roman empire, yet how miserable were men! The laws did not redeem society, they laid it under bondage. Laws cannot suppress misery, but love and work can. All this may be true as regards criminal laws, but Tolstoi forgets that laws are given for other purposes than against crime. Tolstoi himself acts as a justice of the peace on his own estate and settles disputes in a Christian way. Does that not suggest to him that a law court could be made Christian? However, consistency is not to be expected from Tolstoi.

Tolstoi's aim is the same as that of the Revolutionists and Nihilists, but his method is different. "Those Revolutionists you meet in Siberia," said Tolstoi to Mr. Kennan, "have resisted by violence, and with what result? Anger, misery, hatred, shedding of blood, and still the evil has not been eradicated." However, Tolstoi sympathizes with those people in their motives. One can read his notions in the expressions of Pamphilus in regard to the conspirators in Rome. "We Christians can only value and praise the honesty and sacrifice of such conspirators," says Pamphilus.

Tolstoi's influence is great, not only in the country districts, but also among the educated classes. Tolstoiism has its chief seat in St. Petersburg, from whence books and pamphlets are spread broadcast over the land of the Czar. The arguments in "Julius and Pamphilus" are simple and plain, suitable for all classes. It is this middle position of Tolstoi which gives him so great an influence, and, inasmuch as he does not meddle with politics but practices absolute obedience, he is let alone to carry out his plans without interference from the Government. But it is easy to read in his books a deep dissatisfaction with the order of things, and who can say where Tolstoi is going to stop or where his ideas will lead him. They may send him to Siberia one of these days. He is safe at present because he is not strong in the logic of his socialistic ideas.

Books.

GROWTH IN GRACE, AND OTHER SERMONS. By the late W. C. Magee, D.D., Lord Archbishop of York. Edited by Charles S. Magee, Barrister-at-Law. Cloth, pp. 297. New York: Thomas Whittaker. 1892.

[The late Archbishop of York enjoyed the reputation of being the most eloquent speaker in the Church of England. His famous Parliamentary speech was ranked by an experienced, capable critic among the three great speeches of the century. He spoke from notes only, and as the editor, quoting the distinguished prelate himself, says, it is impossible that the published sermons should be the *ipsissima verba* of the preacher. The editor has, however, in the present selection confined himself to those sermons which have been in whole, or in part revised by the Very Reverend Prelate himself. These sermons display great intellectual force, polished style, and brilliant wit; and it must be of interest to all reflecting persons, that a man of Dr. Magee's native powers and great attainments should have stood unshaken in an age of criticism. That the breath of hostile criticism never ruffled the calm depths of his intellectual nature, is clearly apparent in all these sermons, and, perhaps, more especially in the three sermons preached in Norwich Cathedral on the three successive days, March 28, 29, and 30, 1871. We give below a concise summary of the first of them.]

CHRISTIANITY AND FREE THOUGHT.

"How sayest thou, ye shall be made free?"—St. John VIII.: 33.

ASK you to-night to study with me this scene in the life of Christ; because it is one in which we see how Christ Himself, long ago, first won and then lost disciples. The scene opens with a large access of disciples to Christ. We read that "as He spake these words many believed on Him." And it ends with many of those believers taking up stones to cast at Him. First they believe on Him; shortly afterward they seek to take His life. And after this is over, we read how "His own disciples come to Him again, and own Him for their Master.

Now we Christians believe that in this scene we have a prophecy of the whole history of Christ's life in His Church—the story of those who come, and of those who go—of those who believe in Him at first, and of those who cease to believe in Him, and the inner history, too, of those who never forsake Him. I ask you to contemplate with me to-night, not those who remain with Him, but those who leave Him. I ask you to try to understand a little of that mental history of theirs, showing how they passed from belief to doubt, and from doubt to rejection. It will show us that, from the very first, there were those who did disbelieve in Christ. It will show us, too, that Christianity is not a religion whose origin is lost in the remote and dim distance of time—a legendary faith of which no one can say when it began.

The unbeliever may here see Christianity rising in historical times, and, from the very first, contending with unbelief: not ignorantly, not without question or dispute received among men, but succeeding in spite of the question, and notwithstanding the dispute; and then it may occur to them that there must be some marvelous vitality in a belief which has survived eighteen hundred years of the assaults of unbelief. And for us who do believe, it is good for our faith to know that unbelief is no new thing, and that if it has survived eighteen hundred years of unbelief, it may survive more—and good for another and a better reason: that it teaches us to understand the feelings and reasonings of those who do not believe. It teaches us to put ourselves in their place; to try to understand how it is they do not agree with us; to make all allowance for the honesty of their disbelief, to try to enter thoroughly into their motives and feelings.

The first thing we have to remark upon in this scene is—how very little those who come and go seem to be influenced by what we should call the "evidences of Christianity." Although, doubtless, they were drawn to Christ by the fame of His miracles, it does not seem to have been His miracles that converted them. It was "as He spake these words many believed on Him." And again when they left Him, it was not because they doubted about His miracles, but because something He said offended them. You see, then, that the religion of Christ was not received in the very first instance unquestioningly—not even because of His miracles—and that, in spite of His miracles, men ventured to question His doctrine. We may observe here the power of prejudice and passion in influencing men's beliefs and disbeliefs. There are very few men in the world who believe strictly according to their reasoning faculty. The passions, the desires, the prejudices of men share largely in the making of their beliefs. And this which is true of their beliefs is no less true of their unbeliefs. It is because I am deeply convinced of this that I am here to-night. It is because I do believe that misconception, prejudice, and the hasty

adoption of other men's opinions on very slender grounds, make a large part of unbelief, as, I am willing to admit, they do of ignorant belief. It is because I believe that these misconceptions, these misunderstandings, these prejudices may be removed, that I am here to speak upon the subject this evening.

[The Right Reverend Divine then contends on behalf of Christianity that man is free to believe what he will, and undertakes the logical demonstration of his position that there is no free thought except through Christianity.]

MARRIAGE AND DISEASE. A Study of Heredity and the More Important Family Degenerations. By S. A. K. Strahan, M.D., Barrister-at-Law. 12mo, pp. 326. New York: D. Appleton and Company. 1892.

[The object of this volume is excellent. To call attention to the lamentable results of the marriage of diseased, unsound, or immature persons, and to prevent, so far as prevention can be effected by a book, the marital union of people defective in mind or body, is the design of the author. He deals with his subject from a pathological and physiological point of view only. His case is so well put and the testimony he adduces is so strong, that the work ought to influence the conduct of all who are not absolutely lacking in self-restraint. Unfortunately, in the miserable specimens of humanity, who have inherited from depraved ancestors degenerate constitutions and predispositions to physical or mental maladies, self-restraint is at a minimum. The work discusses, among other things, heredity, variations, acquired characters, reversion, prepotency in characters, the laws of heredity, marriage and insanity, marriage and drunkenness, marriage and epilepsy, the transmission of deaf-mutism, cancer, tubercular disease, gout, rheumatism, the effect of early marriages upon the children, consanguineous marriages, and instinctive criminality. We give Doctor Strahan's judicious and temperate views as to how far the law should interpose to prevent the deplorable results pointed out in this work.]

IT is a question how far the present evil state of things should be allowed to go before the strong arm of the law should interfere. At present, save only the idiot and the raving maniac, who are, in the eye of the law, unable to make a contract binding on themselves, there is no one so diseased, crippled, or deformed that he or she may not marry, and become the parent of a suffering, helpless family, so far as the law is concerned. Even if, during a "lucid interval," a lunatic contracts a marriage, it is valid, unless at the time there happens to exist an unrevoked commission of lunacy. Can any one assert that this state of things is for the good of the commonwealth?

Many high authorities have expressed the opinion that those suffering under gross hereditary disease or tendency thereto, should not be permitted to continue their line, and so contaminate the race, but I fear the day for such legislation has not yet come. Moreover, I think it only fair to assume that much of the present continuance of transmitted disease is the result of ignorance on the part of the people, and, on this assumption, some effort should be made to educate them to a knowledge of how terribly relentless and unavoidable is this law of Nature, before calling upon the Legislature to interfere in what might be so much better done by public opinion and individual effort.

Much might also be done by pointing out how some of these tainted constitutions may be acquired *de novo*; how the man or woman whose family has a clean bill of health can, by wicked and vicious habits, build up insanity, or epilepsy, or phthisis, or gout, and so on, to be handed down to posterity, and how other diseases may be acquired which shall have a terrible effect upon children afterwards begotten. It should also be taught how a man or woman with a bad family history may, by a steady and virtuous life, a strict observance of the laws of health, and proper care in the selection of a partner, live down the evil, so to speak, and leave an unencumbered estate to the children of the next generation.

When these things have been taught, and found ineffectual, but not till then, should the Legislature be called upon to interfere, except in those cases in which the drunkenness, disease, or crime is so ingrained in the nature of the individual that no amount of care or forethought could be expected to give the children what might be called "a reasonable chance." Among these latter would be included imbeciles, confirmed epileptics, and drunkards—those who have been insane more than once, and habitual criminals, all of whom should be denied at once the right of procreation.

There are less important pathological characteristics which are transmitted hereditarily. Among these are asthma, color-blindness, cataract, squint, albinism, heart-disease, club-foot, hare-lip, cleft-palate, stuttering, which are regularly and commonly transmitted in families. These diseased tendencies and bodily imperfections follow the same laws of transmission as other hereditary characteristics, and the frequency with which they appear in the offspring depends upon how deeply they have been impressed upon the organism by repeated transmission, and what chance is given the *vis medicatrix nature* of leading back to the original healthy stock. Of course, in families in which any of these or other imperfections appear, the intermarriage of even very distant relatives should be prohibited.

THE "DARKEST ENGLAND" SOCIAL SCHEME. A Brief Review of the First Year's Work. London: Simpkin, Marshall, Hamilton, Kent, & Co., Ltd.

[This work is an accounting or Annual Report. General Booth, it will be remembered, formulated a scheme for grappling with the misery and destitution of the London slums, and appealed to the English public to furnish him with the necessary funds. The amount collected was £103,192 18s 11d, or somewhat over half a million dollars. This has not been doled out in temporary relief to the needy, but employed in the organization of measures for aiding sections of the lowest strata to secure a foothold, and engage with hope in the struggle for existence. The following abstract of the Report will afford a general idea of the working of the system.]

THE primary object of our Food-Depots is to aid a class who are not homeless, but who are starving themselves in order that they may not be. During the year 1,817,188 cheap meals were supplied to people of this class. Of these 210,000 were furnished free, being paid for from a special fund. At these depots a quart of good soup is sold for a penny.

As to the homeless people, Westminster, Whitechapel, Limehouse, and Clerkenwell shelters have provided for 208,019. The first two make a charge of four pence (8 cents) which includes supper and breakfast. The last two provide a comfortable, clean shake-down for four cents, and breakfast and supper at two cents each meal. Two new shelters in Marylebone and Blackfriars will hold 1,200 men at a charge of two cents for a night, and labor-yards are attached to enable a man to earn the penny, if he has none. Similar Food-Depots and Shelter-Institutions have been opened in other great cities.

The Salvation Army keeps the only Free Labor-Bureau in England. During the year they received 14,045 applications from employers, and the number of applicants for work ran up to 15,697, for thirty per cent. of whom some kind of employment was found. People who have dropped out of the ranks by sickness or misfortune are restored as soon as possible. The society's own Labor-Institutions are for persons who "haven't any character to speak of." The demand for female servants exceeds the supply.

A large building in Old Street has been employed as a factory since November, 1890 and employs 322 men; the Women's Social Work has advanced in the line of furnishing work for girls and women. There are now fourteen Rescue-Homes, and a Knitting-Factory, a Laundry, and a Bookbindery are in operation. A Training Home for obstetric nurses has been opened in connection with the Maternity Home. Intending emigrants have also been advised, and 98 have secured assisted passages.

The largest, and unquestionably the most important, enterprise undertaken has been the selecting and founding the first Farm Colony. At present 210 men are on the Colony. Certainly 500 could be employed to advantage at once.

The "Darkest England" Scheme is not designed solely for the reclamation of the criminal, the regeneration of the vicious, or the remoulding of the idlers and incompetents. Its machinery is not intended exclusively for the hoisting up of those who are already down in the bog. It is so constructed that it can also lay down stepping-stones, on which those who stand trembling on the edge, may walk across and stand on firm ground. Among such is a huge proportion of our farm laborers.

[The volume extends to 170 pages, and contains an abundance of interesting matter in connection with the movement, and an abstract of the year's accounts.]

DER KAMPF DES LICHTES MIT DER FINSTERNISS UNTER DEN JUDEN OSTEUROPA'S. Beobachtungen und Erlebnisse. Von Wilhelm Faber, Pastor. Leipzig: Akademische Buchhandlung. 1891. (Schriftendes Institutum Judaicum No. 29.)

[The author of this little work is the favorite pupil of the late lamented Professor Delitzsch in the work of Evangelization of Israel, and the journeys here described were undertaken by the author at the instruction of the Leipzig Jewish Mission Society, of which Delitzsch was the head. The Leipzig Society has inaugurated a new departure in this work by transferring its activity from the Jewish communities in predominantly Christian and Mohammedan countries to the great Jewish centres of South Eastern Europe. Here we have one of the first fruits of this innovation.]

THE Jews of the East differ entirely from those of the West. The latter have secured political and social emancipation, but, at the same time, have sacrificed their national and historical peculiarities by making a compromise with modern thought and life. As a result, the "Reform" Jew of Western Europe and America is not a historical and typical representative of the chosen people. He has departed from the landmarks of the fathers by yielding to the sway of ideas

and ideals, which have been developed on the basis of a culture and civilization foreign to the historic characteristics of Judaism. The Eastern Jew is an entirely different man. In him the longings and hopes of centuries are still active factors and forces; in fact, are the controlling agents of his religious and intellectual make-up. The feeling of nationality is very strong, and the hope that the Jews as a nation shall again occupy the land of their fathers is very pronounced. The Eastern Jew is Talmudic to the core; in this great legal code he lives and moves and has his being. While the Hebrew is spoken as a jargon, that is, with a strong admixture of chiefly German words and phrases, the pure Hebrew is the literary language of fully four million Eastern Jews. It is for this reason that the Hebrew translation of the New Testament made by Delitzsch has been spread in fully sixty thousand copies among these people. The religious sentiments of these Jews are exceedingly traditional. They are the modern representatives of the Pharisees of Christ's day. The Mosaic Law, in all its ramifications and minutiae, is the one object of study and contemplation, and nothing is more foreign to these people than to come into touch and tone with Western or Christian thought. Yet, many of them are open to Christian conviction. If they have once been convinced that the Talmudic development is a false and unhistorical growth on Old Testament basis, and that the New Testament and Christianity are the legitimate fulfillment and continuation of the Old Testament and its Covenant, the way is prepared for the adoption of Christianity. It is the great mission of the Hebrew New Testament to effect this conviction. Evidences abound to show that this process is one frequently made. Missionary Faltin, of Kishneff, for instance, has, during his year in South Eastern Europe, baptized more than four hundred Jews. The most singular fact in this connection is that there have been no fewer than three independent and spontaneous Christward movements among the Jews, originating in the idea that the rejection of Jesus Christ was the fatal mistake of Jewish history. The chief of these movements is that at Kishneff, headed by a learned lawyer, Joseph Rabinowitz, who aims at the organization of a National Jewish Christian Church, in which such national peculiarities of the Jewish race as circumcision, observance of the seventh day, and the like, are to be retained, with the full acceptance of Jesus of Nazareth as the Messiah promised by the seers and sages of the Old Testament. Another movement of this kind has its headquarters in Toursk, Siberia, and has as its leader a political Polish refugee; the third centre in Hungary, and is led by Rabbi Lichtenstein. The Jews of the East, as a rule, are earnest in their religious convictions, but generally stubborn and bigoted. Among these are especially the *Chasidim*, or Pietists, and the followers of the Jewish Pope, who holds forth in a magnificent palace in Sadagora, and claims to be able to perform miracles. The contest between darkness and light among the Eastern Jews is one of the remarkable phenomena of the day. But it seems already possible to see the first rays of the dawn of a new day for this historic and peculiar people.

THE TOURIST'S GUIDE THROUGH THE HAWAIIAN ISLANDS. Descriptive of their Scenes and Scenery. Compiled and edited by Henry M. Whitney. 176 pp. Honolulu: Hawaiian Gazette Company. 1890.

[This volume is what it professes to be—A Tourist's Guide—with full particulars as to routes and fares and accommodations, with descriptions of the people, their public buildings, their resorts, and their occupations; their railroads and public works; and, last of all the scenery of the island, which, by common consent of those who have visited it, is characterized as an "earthly paradise." The index affords a list of 180 subjects treated in the volume, which is enriched with twenty illustrations, and contains also four maps. For those in quest of Arcadia, or meditating a holiday, we cannot do better than transcribe from the preface what Mark Twain gave as his impressions of Hawaii.]

NO alien land in all the world has any deep, strong charm for me but that one; no other land could so longingly and so beseechingly haunt me, sleeping and waking through half a lifetime as that one has done. Other things leave me, but it abides. Other things change, but it remains the same. For me its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf-beat is in my ear; I can see its garlanded crags, its leaping cascades, its plummy palms drowsing by the shore, its remote summits floating like islands above the cloud-rack; I can feel the spirit of its woodland solitudes; I can see the flash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago.

[Since the above was written Hawaii has entered the domain of civilization. The railroad whistle awakes the echoes of its rocky glens, and a railroad company holds the lands which it is anxious to throw open to colonization, sugar and rice plantations are spreading, and it can be but a question of a few decades ere the romantic give way to the commonplace.]

The Press.

POLITICAL.

THE SILVER ISSUE.

[The silver question continues prominent. No new action has been taken in the House, but in the Senate there has been some discussion with a view to bringing on a formal debate, and it is expected that Senator Stewart will urge his Free Coinage Bill. The newspaper extracts that we print this week are of unusual interest, embracing much more than the ordinary remarks of the press upon the political aspects of the situation. We give special prominence to the views of pro-silver organs. The words of the *National Economist* (National organ of the Farmers' Alliance) are much stronger in the direction of advocacy of the new party than any hitherto printed by that paper; the *Economist* has until now shown a marked inclination to favor the Democratic party. The article from *Harper's Weekly*, intimating that nothing but Mr. Cleveland's nomination will be satisfactory to those who have distrusted the Democratic party on silver grounds, is representative of numerous editorials that have appeared in the Mugwump organs since the vote in the House. The articles from leading newspapers of India and Australia are significant because of the great importance of the silver policies of those countries, and also because of the opinions expressed.]

National Economist (Farmers' Alliance, Washington), April 2.—Let no man be deceived as to the issue. The Republican party is practically dead as a party of the people. It is impossible for it to be received in popular favor; all the brains it has in Washington is from Maine, and it has lost all shame, and does not longer make any pretense of any object save to serve Wall street and New England. The only hope, therefore, that the great common people have had of securing any reform from either the Democratic or the Republican parties has rested upon an apparent reform element in the Democratic party which has announced for free silver, more money, and less taxes. The Cleveland, Mills, and Carlisle faction have made a very bitter war on these reform Democrats who were willing to do something for the people. The election of Crisp for Speaker was a victory of the latter and a defeat of the former, and Mills has been sulking and smelling around like a spoiled baby ever since. The defeat of free silver whips the reform element of the Democratic party, and, brushing away the cobwebs, shows the people that there is no more hope from the Democratic party than from the Republican. There is, then, only one thing left for honest patriots to do, and that is for the reform element of the Democratic and Republican parties to join the people in a fight to secure their rights and to overthrow the sovereignty of the dollar, and assert that of the man.

New Nation (Edward Bellamy's paper, Boston), April 2.—We do not wish to be understood as defending the Bland Bill in all its details. A direct issue of United States Treasury notes to be legal tender for all debts, public and private, would be much more scientific, but no reform need be expected in any direction upon this important and much-involved subject or upon any economic subject inside the two old parties. The question is, how many months will it take the country to be convinced of this? We expect a great awakening in the Nation before November.

Columbia (S. C.) Cotton Plant (Farmers' Alliance), April 2.—According to Mr. Harter, Democratic Congressman from Ohio, among the principal agencies in defeating for the time being the Silver Bill on the 24th inst., were (1) a "minority in the Democratic party in the House"; (2) "the sound money Republicans in the House led by ex-Speaker Reed." Who would have thought it possible for Democrats ever to fight shoulder to shoulder with Czar Reed? When these Democrats joined Republicans in branding the free coinage measure as a fraud and a swindle they fouled their own nest, and turned their backs upon their people.

In aligning themselves with the advocates of Force Bills against the South, Southern members have compromised the self-respect of their people and forfeited the confidence of their people.

Houston (Tex.) Post (Dem.), March 30.—The demand for a free silver coinage bill came mainly from the West and South. The Southern representatives voted nearly solidly with the free silver men because, it is said, they feared that, unless the Democratic party committed itself to free silver coinage there would be so much dissatisfaction among Southern Democrats that it would be an easy matter to lead many of them into the People's party. There was never any reasonable ground for such fear. While the sentiment in the South in favor of free silver coinage is and has been very strong, it has not been such as to threaten to divorce Democrats from their party who were not already strongly inclined to break away because of Democratic opposition to their so-called Ocala heresies. Free silver may now be said to have been taken out of the campaign, and the issue will be, as Mr. Mills contended from the first it should be, the reform of the tariff.

Austin (Tex.) Statesman (Dem.), March 30.—The action of Congress in placing the Bland Silver Bill among other unfinished business proves that the free coinage of silver is not to figure as an issue in politics this year. It also proves the complete change in public sentiment that has taken place since Cleveland announced that he was distinctly opposed to the measure. It is worthy of note that a majority of the Democrats stand either opposed to the free coinage of silver or opposed to making it an issue, and in either case they have ranged themselves with Cleveland. He has not moved from the position he took at that time, but the country has come nearer and nearer to him, and before the Chicago Convention the turn of public sentiment in favor of Cleveland will be like a tidal wave, sweeping all other candidates away. Many of those who voted for the Bland Bill were honestly opposed to the present consideration of the silver question, but cast their votes for it because they considered it the will of the majority to take it up now. But they were mistaken. It was not the will of the majority. To have pushed the matter would have been a serious error, perhaps fatal to the cause of Democracy. There is no doubt but that Congress has done the wisest thing in practically retiring the silver question; and the probability is that tariff reform will now have a fair field, and that the coming fight will be made on this issue alone.

Atlanta Constitution (Silver Dem.), March 31.—When the Wall street Democrats in the House defeated the Free Coinage Bill, they undertook a more serious enterprise than they had any idea of. They gave a new purpose and a keener edge to the clamor of the people. They have made it necessary for the party in Convention assembled to make a clear, bold, and vigorous utterance on the silver question. A failure to do this will naturally be regarded by the Democrats who are in favor of free coinage as something more than an intimation that the party cannot afford to antagonize Wall street and the money power. This necessity will grow more and more pressing as the day for the Convention draws nearer. The Wall street contingent will find that they have not only not succeeded in suppressing the issue, but have made it more important than it has ever been. This is only another way of saying that while Wall street is able to buy up a few Congressmen, and to give others an exaggerated idea of its power and influence, it can make no such impression on the masses of the people who have serious grievances and who are seeking sensible remedies for them.

Harper's Weekly (Ind.), April 2.—The result of the debate does not change the actual situation. Mr. Bland and Mr. Cockran are both Democrats, and they both remarked that upon this question Democratic opinion is divided,

but that the party is united upon the question of tariff reform. It is also practically united, no doubt, in the view that public office is party spoil. But the remark is irrelevant to the question. What is the Democratic position upon the currency? If it has none, it has no opinion on one of the crucial public questions of the time. If it has an opinion, it is determined by the majority, and the postponement of the Bland Bill does not conceal its position. If all positive action should be postponed until after the election, the situation would not be changed, except, perhaps, by the nomination of Mr. Cleveland. He would not stand upon a free silver or an evasive financial platform, and his nomination would be the adoption of a candidate who, in the interest of public honesty, would veto the Bland Bill or any similar measure. His nomination would be the indefinite postponement of free silver coinage by the action of the party which is now supporting it. Mr. Cleveland represents the cause of an honest currency quite as much as that of tariff reform, and as there is no doubt of his political courage and fidelity, should he be nominated, he would be his own platform. This question becomes still more interesting now that the position of the National representatives of the Democratic party upon the free silver measure is indisputable. The large majority of such representatives cannot be called a faction, unless in the nominating Convention of the party a candidate known to be a resolute opponent of the measure, as Mr. Cleveland is, should be selected.

Christian Union (New York), April 2.—The Republicans have acted in a wise as well as a patriotic manner in uniting with the anti-silver Democrats to prevent the passage of this bill at the present session. They will act wisely if they continue in this course, for this will leave the question of free coinage the vital question in the Presidential election, with the Democratic party divided on the subject, and yet by the action of the majority of its members at least partially committed to free coinage. Only the Democratic nomination of a Presidential candidate strongly committed against free coinage can prevent this result.

Brooklyn Standard-Union (Rep.), March 31.—Now we offer the silver men a fair compromise. Let us have free coinage of silver, and steady the market. We are in favor of the free and unlimited coinage of silver—but, of course, we must change the ratio. Let us put silver enough in our coins to make them go. As the case stands the silver dollar is worth just a fraction more than 66 cents. We do not want to put in the dollar a dollar's worth of silver. The coin would be too massive. What we want is to discontinue dollars, and make halves and quarters unlimited legal tender, putting enough silver in them to make them good as gold for their face. And then we would be broad-based on bimetalism, with an abundance of hard money, and, by a slight change in the law, applying two new half dollars, four quarters or ten dimes in place of the standard silver dollar, the silver certificates would become gold paper.

THE MINNESOTA RESOLUTION.

Silver plank of the Minnesota Democrats, St. Paul, March 31.—We hold, in accordance with the traditional policy of our party, to the use of both gold and silver, and the sole coinage function of the Government is to examine the relative values of the metals of coinage, as established by the commercial world, and if there has been a sufficient fluctuation in the value of either to make the existing ratio unequal, then to readjust the ratios, so that the number of grains of either metal in the unit of coinage, the dollar, shall be equivalent in value, and then to permit the free, unrestricted coinage of both metals. We join the Democracy of New York in demanding the repeal of the Sherman Silver Coinage Act. We condemn this act as an attempt to distract the friends of honest bimetalism and denounce it

as calculated to debase our currency, contract the circulating medium, and wreck the confidence and safety of the business world.

New York Evening Post (Ind.), April 1.—No silverite ought to object to this resolution. Mr. Bland and Senator Stewart, and all of their followers, contend that free coinage would bring the two metals to a parity and keep them there, so that we should actually have bimetallism, and not merely the single silver standard, with gold demonetized and selling at a premium. The Minnesota Democrats say in substance: "Then you cannot object to making the silver dollar commercially equal to the gold dollar. If, upon the adoption of free coinage, silver should not advance to \$1.20 per ounce (it is now eighty-six cents), we merely ask that you shall put enough metal into the dollar to make it worth a dollar. Then we will join you. Then you may have coinage *ad libitum*. This is the real dollar of the fathers." We say that this may be the political solution of the silver question. It offers a common standing ground to all members of party. So also does the demand for a new international conference, another financially futile and rather shop-worn but very plausible device. The Minnesota resolution is in harmony with that adopted by the Democrats of New York, which opposes "any silver dollar not of the intrinsic value of any other dollar of the United States." The fact that we cannot make a silver dollar that will *continue* to be of the same value as the gold dollar (neither more nor less), is no reason why we should not have it in our platforms. We have been making fools of ourselves on this subject so long that it is only a question of greater or less folly, and we think that the Minnesota resolution is the very least folly that we shall be likely to get in any National platform this year. The execution of the plan would require that the silver dollars should be sent into the Mint periodically to have a little silver added to or subtracted from them in order to keep them at par with gold, but that would at all events be honest and would be less wasteful than the present law, which calls for an expenditure of over \$50,000,000 per annum for absolutely no purpose whatever. Every dollar added to our silver money now is taken from our gold money.

New York Times (Ind.), April 1.—The doctrine of bimetallism in this form may not be altogether sound or practicable, but it is very different from the perilous policy now upheld by the Government, and wholly at war with free coinage on the present basis of the relative values of silver and gold.

New Haven News (Dem.), April 2.—There is no mistaking the position of the Minnesota Democrats on silver. They do not declare, as Republican conventions in Western States have declared, for coins of both metals whose face value shall be the same—a manifest dodging; but they ask for a silver dollar with a dollar's worth of silver in it. The idea is hardly a practicable one, as to carry it out would require frequent changes of the number of grains in the silver dollar, owing to fluctuations in the price of silver. But the Minnesota Democrats mean well. They demand the nomination of Grover Cleveland because, as the Chairman of their Convention says, he "represents the honest dollar," and they declare that the "first and best energies" of the Democratic party should be "dedicated" to the accomplishment of tariff reform.

THE SHERMAN ACT OF 1890.

From Senator Sherman's speech on the Morgan resolutions, April 4.—That act [act of 1890], with proper amendments and restrictions, could be made, in my opinion, the fulcrum of the whole financial system of the Nation. No bank in the world is so strong financially as the Treasury of the United States to-day. Its reserve of gold is greater than that of the Bank of England. Every one of its Treasury notes has a dollar's worth of gold

behind it. Many of the wise men of New York often overlook this fact. Some appear to think that the law of 1873 is still in existence. Instead of that every one of these notes is based upon enough silver to be equal to gold, so that the United States has for every silver certificate dollar for dollar in gold. But there lies behind this act the fundamental principle which ought never to be departed from, and that is that all our money should be of equal purchasing power, not only here but in the markets of the world, and we declared in this law, or else I would never have touched it, that these two metals should be maintained at a parity: at a gold standard if gold were the higher, at a silver standard, if, as has happened before and might happen again, silver should rise above gold. And we can do it, because we have at least dollar for dollar behind every Treasury note.

New York Times (Ind.), April 5.—In his brief and very able speech in the Senate yesterday, Senator Sherman declared that the law of 1890 as to silver, "with proper amendments," could be made the basis of a currency that should be of equal value, not only at all places in the country, but throughout the "habitable globe." We are curious to know what amendments Mr. Sherman had in mind. From his remark that every Treasury note issued under the act of 1890 had behind it silver equal to the face of the note in gold at the time of purchase, we infer that he has some notion of an amendment that would make the silver bullion available for redemption purposes. That is important. It is also excessively difficult. To throw this bullion, or any considerable part of it, on the market would certainly depress the already declining price of silver. But how else can the bullion be used to redeem at their value in gold the notes issued in payment for it?

Philadelphia Evening Telegraph (Ind.-Rep.), April 1.—It may be a work of questionable utility to labor with these [silver] theorists, but in the hope of promoting intelligence on this subject, it should be pointed out to them that, admitting the frightful shrinkage in the market value of silver to be as important as they state, it is to them and to those who stand with them that responsibility attaches for this unprecedented depreciation. In compliance with their demands, Congress has compelled the United States Treasury to pile up two thousand tons of silver in the vaults of the Mint, and this unheard-of accumulation is still going on. It is here the danger lies! This vast hoard, incalculably greater than this world ever saw brought together before from the dawn of history until this day, is the threatening factor that weighs down the markets. Financial prudence comprehends the situation perfectly well, and it is understood almost instinctively that this country, rich and powerful as it is, cannot go on carrying this load of bullion, and constantly adding to it, much longer. We are very strong financially, stronger than any other country under the sun; but there is a limit even to our bearing ability, and the time must come when this inconceivable burden will be too much for us. We shall sink under it and be compelled to throw it off. Then what? What will happen when the United States Treasury is forced to realize on its incalculably stupendous stock of silver?

THE QUESTION OF VALUES.

Engineering and Mining Journal (New York), April 2.—During the past week the price of silver reached the lowest point ever recorded. On Monday the London quotation was 39 pence per troy ounce, which was equivalent to 85.6 cents here, but the metal was offered by New York dealers at 85 cents per ounce, at which price the gold value of the silver in a silver dollar was worth 65.7 cents. Since then the price has risen slightly, being quoted to-day at 87½ cents. It is absurd to say that silver is suffering any "injustice," or "demonetization," or that any "crime" has been committed against it, to account for the

decline in value to these figures. The value of silver, as of everything else, is governed by the law of supply and demand. The future course of the silver market may be predicted with as much certainty as that of any other metal, whether the United States Government continues to buy 54,000,000 ounces per annum or not. The price will decline until the output is restricted, by the weaker mines closing down, and production more nearly approximates consumption. We shall not be surprised to see the price of silver decline to 80 cents per ounce before the end of this year, and should this country adopt free coinage, it would in time go below this, for that would remove the largest purchaser for the metal who would pay gold for it.

Cleveland Leader (Rep.), March 31.—There seems to be no bottom to the silver market. Within the last two days the value of the silver in a standard dollar has fallen below 66 cents. This is far under the worst price of any former year, and it makes three silver dollars worth less, intrinsically, than two of gold. What a beautiful standard of values such an uncertain metal would make.

Louisville Courier-Journal (Dem.), March 31.—Notwithstanding the United States Government is purchasing annually what has amounted to the entire product of our silver mines, the price steadily declines. It was lower last week than the week before; it is lower this week than last. Monday silver in Wall street was 85¼, which is equal to 65.93 for the value of the pure metal in the United States dollar, and to a ratio of about 24¼ to 1 for the bullion values of equal weights of gold and silver. Yet the Bland Bill proposes free coinage at the rate of 16 to 1, or 50 per cent. greater than its market ratio.

Salt Lake Tribune (Silver Rep.), March 29.—The fight on silver by the metropolitan press of New York exceeds in venom and original meanness almost anything ever known. Every man, every corporation, every State, city, county government, the National Government, everything, everybody that owed a debt in 1873, was robbed by the bill which demonetized silver. The total of that robbery up to date has amounted to more in money and property than all the losses of the great rebellion. All the money of the country has drifted into the coffers of the interest-gatherers in New York and other Eastern cities. What restitution can be made for that? It is bad taste for the gentlemen who helped perpetrate that robbery, and who still indorse it, to charge the farmers of the West and South with an instinctive desire to get the better of the men who loaned them the money. It comes in bad grace. The value of money is like the value of everything else, it depends upon the demand for it and the supply to fill that demand. The chief use to which gold and silver have been put since the beginning of history, and before, has been for money; and when the United States and Germany joined with Great Britain to deny that use to silver, of course they took away the demand. And what a suffering country asks is that that wrong shall be wiped out; they ask for no new legislation, but merely that some old legislation, which came freighted with incalculable evils, shall be stricken from the statute-books, and that the money of the country shall be put back on the basis the fathers established it upon. As the silver miners see that the market rate of silver for 371 4.10 grains is but 69½ cents, they see further still, and that is that the wheat and the cotton and the iron and every other article for labor products is just at the same discount; and hence, while the silver miners demand justice, that demand should be very much more urgent from all the toilers in this country. And it would work no hardship on the creditor classes; rather, it would insure them payment of what they claim, which they are liable now never to get.

Detroit Evening News (Ind.), March 31.—A great deal depends on whether you are looking at the gold or silver side of the shield. If you stand on the silver side, gold has gone

up; if you stand on the gold side, silver has gone down. If you stand on neither side, but measure the changes in the values of the two metals by the prices of other commodities, most people will agree that gold has gone up more than silver has gone down; for an ounce of silver bears much more nearly the same value relation to a bushel of wheat or oats, to a barrel of flour or corn meal, to a bale of cotton, or to any other staple, as it formerly did, than does an ounce of gold. Up to 1873 we really had a single standard of silver; since then we have had a single standard of gold, which has been diminishing in quantity in proportion to the increasing demand and consequently enhancing in value, thereby increasing the burden of debt which oppresses mankind the world over. The creditor class has always managed to have this advantage in one way or another, and the consequence has been that the debtor classes have from time to time broken down under the increasing weight, and panics have followed with general bankruptcy and repudiation. Howsoever equitable the terms may be between debtor and creditor as fixed by the law, the latter will have the advantage and can nearly always take care of himself, but this advantage should not be artificially increased by the measurement of debts in a material which obviously enhances with such rapidity as gold. The future will doubtless have its bankruptcies and panics as well as the past, but the next one could be considerably postponed if the debtor class were at once given the relief to which they are entitled in respect to the standard.

Rochester Post-Express (Ind.), April 1.—This paper sees plainly that the legal ratio between gold and silver established for the gold and the silver dollar differs from the ratio between those metals as commodities in the markets of the world. It doubts whether free coinage would restore uniformity. It doubts whether our currency can be maintained with the existing disparity between legal and exchange values. It sees in the establishment of a gold standard a great element of fraud on the debtor class. It sees in the establishment of a silver standard a great element of fraud on the creditor class. Under these circumstances it accepts the Sherman Act of July 14, 1890, as a practical and an earnest effort to maintain a double standard—arbitrary and desperate, it may be, but a fair working device—not a solution of a great difficulty, but a respectable expedient. It aims at securing uniformity of values in our currency, and virtually pledges the country to that uniformity. The policy which it establishes may break down, but we know of nothing yet suggested to supersede it which is clearly better.

SILVER IN INDIA.

Calcutta Statesman, Feb. 27.—It is not surprising that the recent course of silver prices should have revived, in an acute form, the apprehensions felt in commercial circles in this country regarding the future of exchange. The Bengal Chamber of Commerce approached the Government of India, three weeks ago, with an inquiry as to whether, in the event of the proposed Conference being unable to fix a ratio between gold and silver, and America being forced to abandon her present bill regarding the purchase of silver, it proposed to take any action with reference to the position of the latter metal. The inquiry was badly worded and was open to the objection of treating the necessity for action as contingent rather than actual. The Government of India in its reply, however, while pointing out its inability to offer any assurance as to the course it might adopt in a hypothetical case, stated that it would be glad to be favored with any recommendations the Chamber might desire to make in view of the possibilities referred to, and the Chamber accordingly again addressed it on the subject, on the 18th instant. In this communication they express a decided opinion that the only complete remedy for the great and rapid fluctuations to which exchange between India and

England is subject, and which, should matters be left to take their own course, seem likely to be aggravated in the near future, would be an international agreement for the free coinage of gold and silver at a fixed ratio. Failing such an agreement, they think that the Government of India should take steps to have the question of the advisability of introducing a gold standard into India carefully and seriously considered by competent authorities. The Government, it is to be feared, will not find this reply a very helpful one; but it would be hardly reasonable to expect definite suggestions on so technical and complicated a subject from a body of busy practical men like the Chamber.

In drawing attention to the correspondence between the Bengal Chamber of Commerce and the Government of India regarding the position of silver, we think it is to be regretted that the Chamber coyned their letter of the 4th inst. in terms calculated to encourage the Government in a policy of procrastination by suggesting that the necessity for action on its part is contingent, and not actual. That the series of events referred to by the Chamber would immensely aggravate the evils of the situation, is, indeed, obvious; but we hold, and have always held, that it is the duty of the Government to place the standard of value of the country on such a footing as to secure it against fluctuations, from whatever cause they may arise, and the course of events during recent years has afforded such abundant practical proof of the disastrous consequences of neglecting this duty as to render fresh evidence quite unnecessary and further inaction altogether inexcusable.

[The writer, continuing, discusses suggestions that have been made in favor of adopting a "gold standard" or a "gold currency" for India, and while cautiously opposing "the substitution of a gold for a silver currency," views with evident favor the policy of "reference of values to a gold standard."]

There is nothing that we can see in a mere change of standard to make it a "heroic measure." Carried out with proper caution, and with due regard to the existing relation between the two metals, the inconvenience, or injustice, which it would be likely to cause would, at the worst, be quite insignificant compared with what has already been caused in the recent past, or what is likely to be caused in the near future, by the uncontrolled course of events. It cannot be a necessary, and, not being a necessary, it cannot be a right thing, that it should be in the power of the American Legislature, by a mere stroke of the pen, to paralyze the business of a great Empire, and convert every existing contract into an instrument of robbery and injustice. Yet this is what, as things stand, the American Legislature can do at any moment, and what it is not at all unlikely, at no very remote date, to be virtually driven to do. Such a condition of things is intolerable; and for a Government, in view of such a prospect, to refuse or neglect to do anything to avert it, is for it to abnegate the most important of all its functions next to that of keeping its subjects from cutting one another's throats. What is wanted, and that promptly, is a congress of all the Indian Chambers of Commerce and Trades Associations to urge on the Government, if not a definite plan of action, at all events the imperative necessity of taking some decisive action, quite independently of what America or other nations may or may not do, to prevent things going from bad to worse in the meantime. Let the Government only begin by doing what it can do, also by a stroke of the pen, and without any agreement with other nations, and it can, at its leisure, take such further steps as it may find feasible and advisable to help silver.

AUSTRALIA AND THE PROPOSED INTERNATIONAL CONFERENCE.

Melbourne Argus, Feb. 8.—Under the present disquieting circumstances the United States Government is again pressing for the appointment of an international commission to consider the position of silver, with the ulterior object of urging the adoption of a system

of universal bimetallism, to be based on a ratio between gold and silver to be agreed upon. England has hitherto steadily declined to join in the movement, notwithstanding that the royal commission appointed to inquire into the recent changes in the relative values of the precious metals reported in 1888 in favor of international action. They said:

We, therefore, submit that the chief commercial nations of the world, such as the United States, Germany, and the States forming the Latin Union, should in the first place be consulted as to their readiness to join with the United Kingdom in a conference, at which India and any of the British colonies that may desire to attend should be represented, with a view to arrive, if possible, at a common agreement on the basis above indicated.

Amongst the members of the Commission were Sir Julius Mallet, a staunch Free-Trader; Mr. A. J. Balfour, the present leader of the House of Commons; and Mr. Samuel Montagu, the well-known bullionist and *arbitragiste*, names which are certainly entitled to carry much authority. The Australian colonies, or some of them, are deeply interested in the holding of the proposed conference, and it is desirable that they should take federal action both to urge the Imperial Government to give in its adhesion, and to take steps to secure direct representation. It is true that the interests of the gold-mining industry are scarcely identical with those of the silver mine owners, and that the value of Australian gold produced last year was about £6,500,000 against the value of the silver yield £3,250,000. But gold-mining in Australia is stationary, and silver-mining is advancing by leaps and bounds. Without being very sanguine as to the prospects of successful international legislation on a subject in which the eternal law of supply and demand is eternally involved, we think that the whole question of the position of silver should be patiently and exhaustively thrashed out. The suggestion that Australia, which has suddenly sprung into prominence as a silver-producing country, should actively interest itself in promoting the proposal for a conference made by the United States, at which it should be efficiently represented, is one to which practical effect should be given without loss of time.

ITALY WANTS TO COIN MORE SILVER.

Journal des Debats (Paris), March 15.—Several journals announce that the Italian Government has just addressed to the other signers of the Monetary Convention of Nov. 6, 1885, a request for leave to coin a certain quantity of small silver for interior circulation. That Convention, it is well known, fixed the quantity of silver which each State of the Latin Union has a right to coin. The quantity allowed to Italy is 182,400,000 francs, plus 20,000,000 francs, authorized for an exceptional purpose. Now, Italy desires to coin, by agreement with the other States, more silver, of a standard lower than that fixed by the Convention, and intended, by reason of this inferior standard, to remain outside of the conditions of the Latin Union, and not to circulate beyond the limits of the kingdom. Such is the project attributed to our neighbor on the southeast. It is easy to see the advantage that Italy would derive from the proposed measure, considering the present low price of silver. It is difficult, however, to perceive any plausible reasons why the other States of the Union should consent to such an arrangement, so contrary to the letter, as well as the spirit, of the agreement on which the Union reposes.

THE CHINESE EXCLUSION BILL.

New York Times (Ind.), April 5.—The Geary Chinese Exclusion Bill passed the House of Representatives yesterday by a vote of 179 to 43. This provides substantially for an absolute exclusion of all Chinese from this country hereafter, including any now here who may depart, and it requires all who are in the country to take out a certificate of residence. It abrogates all provisions of treaties that may conflict with its purpose and requirements. While this sweeping and radical measure has

been so easily put through the House, there is no sign of a demand for it or support of it in public sentiment, except, possibly, on the Pacific coast. The people in general would doubtless be satisfied with a proper enforcement of the existing law. The fact that that law expires by limitation next month gave occasion for the extraordinary action of the House yesterday, but the subject has been very inadequately considered in that body. It is to be hoped that the Senate will deal with it more rationally and with more regard for the Nation's obligations to China. The renewal of the present law, with such changes as may be required to put a stop to the evasions practiced on the Canada border, would be all sufficient to prevent any injurious immigration from China.

New York Staats-Zeitung (Ind.-Dem.), April 5.—The Anti-Chinese Bill, which passed the House yesterday, is intended for buncombe only; hence the very great majority that it received. The object in dealing with the Chinese question is to exclude coolies. But the Geary Bill tolerates no compromise whatever. There ought to be ways and means to accomplish the desired purpose without setting ourselves unavoidably in the way of a dispute with China, and without making the United States guilty of an open breach of treaty stipulations. The Committees on Immigration will now take up the problem and seek to solve it, and this demonstrates that the Geary Bill is not regarded seriously by anybody. Even the labor organizations, which it was desired to coddle by the passage of the Geary Bill, will hardly permit themselves to be duped by it.

New York Press (Rep.), April 5.—We should keep faith with China, which has honorably kept faith with us. A great Christian nation like the United States cannot afford to repudiate its pledges deliberately, even though the other party to the pledge is a weak nation on the other side of the globe. It would probably be too much to expect the Democratic party to care one iota about the preservation of the integrity of the Nation's pledged faith; but the Republicans of the Senate have it in their power to keep National honor unstained in the matter. Either they should defeat the Geary Bill and offer an acceptable substitute or they should so amend it that the stigma of bad faith will be removed. The *Press* believes in protecting American labor to the fullest extent from the evils of Chinese immigration. The Senate should keep this end clearly in view in their action. But it is assuredly practicable to frame an efficient Chinese exclusion measure without breaking our treaty stipulations with a friendly nation.

MR. CLEVELAND AND HIS PARTY.

[Ex-President Cleveland, in his address in Providence last Saturday, spoke with his usual aggressiveness in favor of adhering to tariff reform as the great Democratic issue, and against all evasions and compromises. While he made no direct remarks about the recent hostile and artful tendencies and efforts within the party, he said: "It doubtless would please our adversaries if we could be allured from our watch and guard over the cause of tariff reform to certain other objects, thus forfeiting the people's trust and confidence. The National Democracy will hardly gratify this wish and turn its back upon the people's cause to wander after false and unsteady lights in the wilderness of doubt and danger."]

From the platform of the Minnesota Democrats, St. Paul, March 31.—The Democrats of Minnesota delight to renew the pledge of their devotion to an unrivaled leader who embodies the purest principles of the American Democracy. We recognize in ex-President Cleveland that rare combination, a loyal and able party chief, an honest and straightforward administrator of public affairs, a far-seeing statesman, an unselfish man. We need in this Northwest his name to aid the Democracy of the Nation in driving from the United States Senate the Republican majority, behind which

Protection is securely intrenched. The gains which will give this must come from the Northwest. The South has given us all she can. Republican gerrymander has deprived New England of the power she held. Under the impetus given our cause by Grover Cleveland the Northwest has given three Senators already. With him as our candidate we guarantee another from Minnesota.

Philadelphia Inquirer (Ref.), April 2.—Mr. Cleveland seems to be moving pretty well to the front in Democratic estimation. Rhode Island was the first State to declare for him. This action has been followed in the West by the election of Cleveland delegates in Minnesota and their instruction by resolution. What is more, Minnesota repudiates the Bland idea of free silver and approaches at least the position of Mr. Cleveland. The Hill boom has apparently reached its height. New York gave him a temporary lift. His trip to the South was expected to aid him, but if anything it has injured his chances. He did not size up to the occasion. He insisted upon making historical speeches, and the Southerners are more interested in free silver than in essays upon the Constitution. On the whole things are looking somewhat foggy for Mr. Hill and correspondingly bright for Mr. Cleveland. If the present conditions continue New York's delegation will not be a factor in the National Convention.

New York Morning Advertiser (Ind.-Dem., and anti-Cleveland), April 5.—It is apparent that Cleveland will be the Democratic nominee.

Richmond Times (Dem.), April 1.—The fact cannot be ignored that the defeat of "free silver" points directly to the nomination of Grover Cleveland for President.

Portland (Me.) Advertiser (Ref.), April 1.—It begins to look as if New York would send the only Hill delegation to the Democratic National Convention—and even that will be contested.

Chicago Herald (Dem.), March 31.—How can any man of average reason expect to see either Cleveland or Hill nominated at Chicago and hope that his election will follow in November? The common sense and the clear judgment of the Democratic masses must assert themselves by the time the Chicago Convention assembles, unless the party desires that Harrison shall have another term in the White House. The sensible way out of existing difficulties is to drop both Cleveland and Hill, and to nominate a man of whose election there would be no sort of doubt. Such a man is John M. Palmer.

New York Times (Ind.), April 4.—Voters who demand of a public man that he shall let them know definitely what they may expect of him, or of the party he represents, cannot be deceived as to Mr. Cleveland. He stands where he has stood since he entered on National politics, and there he will stand to the end.

OUR GOVERNMENT AND THE NICARAGUA CANAL.

A PANAMA CORRESPONDENT'S VIEW.

Panama correspondence, South American Journal (London), March 19.—It seems pretty clear now that the prospects of there being speedily put in course of construction a waterway between the Atlantic and Pacific, by way of the Central American Isthmus, are getting into shape. The Frenchmen have indubitably pretermitted their opportunities at Panama, whilst the far-reaching cupidity of the Colombian Congress (that would not be guided by the Nestorian wisdom of the venerable President) has contributed not a little to the dropping out of the running of the Panama scheme. The latter is now unquestionably dead; and it has not died from "natural causes," but has expired through sheer malpractice. The belligerent interests at Nicaragua have developed

an organization that, thanks to the intelligent energy of Mr. Warner Miller, the President, and the powerful support of the New York Chamber of Commerce, to say nothing of the enthusiastic adhesion of men like Mr. Andrew Carnegie, has been suddenly lifted out of the region of a speculative "bluff" enterprise into that of an actual working corporation. And at this juncture it may be fairly said that the United States, as a nation, has come into the scheme. It is a well-established fact that the Nicaragua scheme has the sympathy and support of a large majority in both Houses, so that there can be no doubt as to the fate of the measure to be proposed, whereby the United States will pledge itself to see that the enterprise is carried to a successful termination. Under such circumstances, capital will of course flow into the coffers of the company. Therefore, however urgent and powerful may be the opposing interests, yet more urgent and powerful are those wide national interests that the Government now recognizes the necessity for conserving, and, under the guarantee that the Government will consequently give, the enterprise must, beyond doubt, be carried through. But the question now arises whether it will be safe to allow so transcendently important a matter to remain in the hands of a "soulless corporation"? For would not any private company of American financiers owning the canal do precisely as have the Central Pacific and other notorious railways of the United States—i. e., construct the canal under the patronage of the Government, if not actually at the Government's expense, and then refuse to pay the interest, and through the purchase of the necessary tools in Congress, run everything in accordance with their own soulless interests? Thus, instead of guaranteeing the bonds, it would be in every way more politic for the Government to obtain possession of the concern outright. Then, also, the danger of anything like a transit trust between the railways and the canal, like that now existing between the former and the Pacific Mail Company via the Panama Isthmus, would be obviated. The world really does need a canal across the American isthmus, but for the purpose of facilitating commercial intercourse, not as a manufactory of additional millionaires.

REASONS AGAINST GIVING GOVERNMENT AID.

Philadelphia Record (Dem.), April 1.—An enthusiastic meeting was held in San Francisco the other day in behalf of the Nicaragua Canal. Some of the arguments in the memorial adopted by the meeting were good, and some were not so good. There is no doubt that the canal would greatly stimulate the world's trade and materially lessen railroad freights from San Francisco to the Atlantic seaboard. But the canal would not be necessary for the defense of any portion of this country in time of war. Instead of an element of strength, it would be a source of weakness to the nation obliged to defend it against a powerful enemy. As a purely commercial enterprise the canal, when constructed, should be put under the protection of all the great maritime nations, so that the world's trade that should pass through it might be guaranteed forever against the vicissitudes of war. Whether the United States Government should undergo the exclusive cost of this great work on a foreign territory, and whether Congress should indorse the bonds of the present Nicaragua Canal Company to the amount of \$100,000,000, are two quite different questions. With this Government's guarantee, the canal would practically remain under control of the private corporation, while the people of the United States would merely have the pleasure of paying interest on its bonds. The country's experience with regard to the Pacific railroads would be renewed once more in this canal financing. While the political control over the canal would necessarily abide in Nicaragua, the business management would remain in the

corporation, and the people of the United States would merely pay for the digging.

INFORMATION FOR ENGLISHMEN ABOUT AMERICAN POLITICS.—The men who run the Republican and Democratic machines care not a fig for either Protection or Free Trade as principles, but simply use the terms when thought useful as political weapons. While it is true that there is now a tendency in the United States towards Free Trade, yet it is but a tendency. I hope Hill will be the Democratic nominee, I hope he will be elected. He represents all that is bad in American politics, and there is little but bad in them. Therefore, he is most truly representative. Americans require strong medicine to work them up, and Hill is as heroic a dose as one could wish them. In 1888 Cleveland was not nominated on account of his honesty or his principles, but simply because the Democratic wire-pullers recognized that he was the only man who stood a chance of winning. It was gall and wormwood to them to put up an honest man. Today conditions have changed, so that it appears that they can win with one of their own kind as a leader. Hence Hill's appearance is only a symptom of how rotten things are in the United States, and even if Cleveland were again nominated and elected President, it would simply be putting a plaster over our political cancer.—*Letter from H. G. Wilshire (an American), London Speaker, March 26.*

THE HIGH-SPIRITED EDITOR AND THE PARTY'S WILL.—Lately I have read in a Democratic paper of National importance that Senator Hill is quite unfit for the Presidency, by reason of much intrinsic and extrinsic moral weakness, and the editor finishes a high-spirited and indignant protest against Mr. Hill's presumption with this obsequious promise to obey the caucus: "Still, should Mr. Hill be nominated, he will receive our hearty and enthusiastic support." All of which reminds me of Bill McBride, editor of the *Marbletown Independent*, a Republican organ in the days before the war. Quincy A. Bellows, editor of the *Free Flag*, a rival Republican journal, wanted to be a member of the Legislature, and was laying pipe for the nomination, when his pretensions were thus "laid bare" by McBride: "We understand that the recent importation who edits the *Feeble Flicker* in the alley aspires to be a member of the General Assembly. This impudent ambition reveals a conscience made of leather. It is well known to the people of Marble County that he is in the daily practice of the seven deadly sins, and Quince has no more chance for the Legislature than he has for heaven. Still, should he be nominated by the Republican Convention, he will receive our hearty and enthusiastic support." Mr. Bellows did get the nomination, whereupon the *Independent* said: "The work of the Convention was well done, and the people of Marble County will be represented in the next Legislature by that vigorous writer, that eloquent orator, and staunch Republican, the Hon. Quincy Adams Bellows."—*M. M. Trumbull in the Open Court (Chicago), March 31.*

PREFERENCES OF THE LADIES.—The men who have been nominated for the next President of the United States by votes of women sent to the *Woman's Tribune*, named in order of number of votes received, are: Benjamin F. Harrison, Hamilton Wilcox, Thomas B. Reed, James G. Blaine, Grover Cleveland, Chauncey M. Depew, and J. B. Weaver. Some of the letters express the greatest interest on the part of the writers, and the hope that they may be able to influence the nomination of their candidate.—*Woman's Tribune (Beatrice, Neb.), April 2.*

THE FINE OLD MOSSBACK CANDIDATE FROM INDIANA.—Every well-informed Republican in Indiana who comes in contact with Democratic voters knows that Isaac Pusey Gray is the

preference of a large majority of them for a Presidential candidate. There is every reason why this should be so. He is one of them, and has never claimed to be any better than the average Hoosier mossback. He is their sort of man—their size of man. He knows the workers, and the workers know that, in the event of his election, he would remember them. The rank and file and the local file-closers of the hidebound Democracy of Indiana are with Isaac P. Gray by a large majority.—*Indianapolis Journal (Rep.), March 31.*

FOREIGN MATTERS.

THE CAUSE OF THE TROUBLE IN VENEZUELA.

South American Journal (London), March 26.—As is usually the case in South American Republics, the cause of the dispute in Venezuela arises out of the Presidential election. Under the Constitution adopted a few years ago, the Presidential period is limited to two years, and the present Executive ought to have gone out of office on the 15th of February. The Constitution provides that the same person cannot occupy the Presidential chair for two successive periods. It has been for some time felt that the constant recurrence of a Presidential election every two years has a disturbing influence upon the trade of the country, and that the term is too short. Consequently some months ago Dr. Andueza Palacio proposed to the public a scheme for the alteration of the Constitution, whereby the period should be extended from two to four years. This reform in the Constitution is to come under the discussion of Congress next year, and, if approved, would come into force in 1894. There is still a period of two years, for which the President must be elected under the existing Constitution. Many friends of Dr. Andueza Palacio have advocated his continuance in office until the assembling of Congress in 1893 because, being a lawyer of considerable distinction, they think he would be able to pioneer the new Constitution, the proposal for which originated with him, better than any other statesman. This proposal is strongly supported by one section of the press, but is strongly opposed by another. Meantime, it was the duty of Congress to meet at the end of last month for the purpose of electing a new President for the period 1892 to 1894, but we understand that it has not been found possible to form a quorum, and it appears probable that the members are staying away from the capitol for interested motives, so as to prevent a quorum being formed. This is a position which cannot be indefinitely prolonged, and it is possible that the rumored disturbances may have been originated by the impatience of the party out of office. Dr. Palacio is said to have publicly and frequently expressed his wishes to retire, but his friends encouraged him to remain. Judging from his conduct with relation to the guaranteed companies, a change would be preferable, from an English point of view.

THE VOICE FROM QUEBEC.

New York World, April 3.—The position taken by the *Patrie* of Montreal, the most influential French Liberal paper in the Dominion, in support of the candidacy of McDonald on an annexation platform, is of interest to the people of the United States as an indication that the programme of annexation will henceforward be pushed with greater activity. Ex-Mayor Beaugrand, the proprietor and editor of the *Patrie*, is a man of unusual energy and force of character. He lived long enough in this country to become thoroughly acquainted with its public questions, and on his removal to Canada he was immediately accepted as the representative of the French Liberal sentiment of the Province of Quebec. When so eminent an authority does not hesitate to say that Canada "was intended to be an integral part of the American continent, and not to be perpetually governed from Europe, in the interest of

Europeans," and that if the alternative were put to the people of Quebec of being English or Americans, they would answer that they were Americans, such a declaration brings the situation on the other side of the line before us with startling vividness. It shows that the influences which control events with our neighbors are becoming aggressively active, and gives to the hazy idea of annexation the aspect of manifest destiny.

INSTANCES OF RUSSIAN TYRANNY.

Darkest Russia (London), March 18.—A Jew, named Levi maintained himself respectably as a shopkeeper in Zelbasi, a village in Dnieprovsk (Taurida). A local priest of the Orthodox Church asked Levi for goods amounting to a large sum on credit. Levi refused to comply, pointing out that the priest was already deeply in his debt. The priest then laid a complaint before the Governor, accusing Levi of lending money to the peasants. In point of fact, Levi himself was only able to carry on his business by the aid of borrowed capital. Nevertheless, the charge was accepted as true without any investigation, and Levi was expelled after a twenty-four hours' notice.

M. Bade, the minister of the synagogue, who has resided in Moscow for twenty-two years, has, together with the whole of the choir, been expelled.

In Nova Devor, 150 Jews assembled at the synagogue on the last day of the Feast of Tabernacles, when the windows were suddenly broken by two drunken soldiers. On being asked why they had done this, they drew their swords and attacked the Jews, the head of one being cut open. The police were sent for by the Jews, who entered all the names in their books. The soldiers, who returned to the barracks without their hats, asserted that they had been attacked by the Jews. The police, however, reported that it was the soldiers who attacked the Jews, but, nevertheless, General Gourko, Governor of Warsaw, ordered that all the Jews whose names had been taken as having been concerned in this matter should be sent to Siberia, and that no other Jews in the town should be allowed to tender for Government contracts. Thirty Jews were consequently imprisoned for nine weeks, and, after they had been allowed out on bail for a short time, an order was received that they were to be sent to Siberia forthwith, without trial. The greater number escaped capture, forfeiting their bail, and one has arrived in London. A batch of Cossacks next appeared in the town, with straps in their hands, and proceeded to thrash the Jews.

The Tiflis High Court has received the following circular from the Ministry: "In reply to the inquiries made by several High Courts as to the right of Jewish mechanics to be employed as clerks, etc., outside the pale of Jewish settlement, it is hereby declared that, as a Jewish mechanic is allowed to reside outside the pale only on condition that he follows his trade and is engaged in selling articles of his own manufacture, the documents given him being exclusively for his trade, Jewish mechanics are not allowed to be employed as clerks or assistants."

RELIGIOUS.

THE MORMONS.

Christian Union (New York), April 2.—Since the Mormons have so recently laid aside polygamy, and since the same religious authority which has bidden them to do so may, under changed circumstances, require them to take it up again, we have good reason to be somewhat distrustful of the thoroughness and the permanence of their ethical conversion; but their right to worship God according to the dictates of their own conscience, to practice what religious ceremonies they please, and to hold and teach what doctrines they choose, so long as they do not violate the ethical standards of the American community, cannot be questioned. Nor can it be doubted, histori-

cally, that the trials under which they suffered have been due partly to religious persecution produced by a fanaticism only less wild and barbarous than their own, and partly to a resolute determination by Americans to maintain unimpaired on American soil the sanctity of the family. The present and future remedy for Mormonism as an *imperium in imperio* is the public school, which ought to be maintained in all United States Territories, at the expense and under the control of the Nation.

Christian Register (Boston), March 31.—Mormonism has been obliged to come into contact with more modern ideas and influences which travel with the railroad and the telegraph. While the older Mormons regretted this, the younger ones are coming to see that they have more to gain than lose by coming into contact with nineteenth century thought. If the more bigoted leaders have stoutly contended for polygamy as a social and religious feature, many of the more progressive have come to see that it cannot be assimilated with American social life. With the abandonment of polygamy, which is no longer legal in Utah, Mormonism will require little political attention. It must be left for education to combat and remove the priestcraft and superstition which now distinguish it.

San Francisco Chronicle, March 27.—It seems hardly credible that a man like President Eliot can have made such a speech deliberately. It betrays an ignorance of the real question of Mormonism which would disgrace one of President Eliot's own freshmen. President Eliot saw only the surface of Mormonism, and that was all he was permitted to see. The spectacle of material prosperity and thrift which he witnessed seems to have dulled the edge of his moral sentiment and to have cast a glamour over him. Surely he must know that the Mormon leaders of to-day obey the law only because they are afraid to disobey it, and that the ashes of obedience cover the live coals of revolt and hostility to the United States Government and American institutions generally.

Detroit Journal, March 31.—Two prominent traits are to be observed in this whole race of prophets and messiahs, from Brigham Young and Schweinfurth to Prince Michael. The first is that their religion always reveals to them the necessity of holding illicit relations with the other sex. This is always one of the fundamental points of their creed. They must have several wives or mistresses. Otherwise the will of the Lord is unfulfilled. The command to licentiousness and debauchery is the one to be obeyed above all others. The other prominent characteristic is their remarkable commercial and financial success. As the head of the Utah Saints Brigham Young and his elders were among the richest men in the United States between the Mississippi and California. The smaller Messianic fry, the Schweinfurths and Prince Michael, are quite as intent on laying up treasures on earth as they are in heaven. They live in luxury. They own lands and houses. Their pockets are stuffed with banknotes. The best of everything is none too good for them.

St. Louis Globe-Democrat, March 31.—There is no foundation for the charge that the Mormons have been persecuted on account of their religious belief. No attempt has ever been made to punish a man because he was a Mormon, in the proper sense of the word. Laws have been enacted to suppress polygamy, but not to interfere with the moral opinions or proceedings of any sect. The plural wife theory is not a religious doctrine, but a cloak for organized prostitution, and that is why legislation has been directed against it. Religious liberty is one thing, and license to live a criminal life is another and very different thing. In so far as the Mormons have observed the rules of ordinary morality and decency, they have not been molested.

MISLED BY ZEAL FOR THE CAUSE OF WOMAN.—The New York *Christian Advocate* is very strong in its opposition to the admis-

sion of women as delegates to Church councils. Some other *Christian Advocates* hold a different view. The editor of the *Western Christian Advocate* was in New York not long since, and was present at the session of the Book Committee in the chapel of the New York Book Concern. Writing a description of what he saw, he said: "It was gratifying to see Barbara Heck's firm and benign face highest of all over the pulpit, even New York rendering this noble tribute to woman's place in the Church. Bishop Clark's portrait by Weber is one of the best." This was too odd a mistake for the editor of the *New York Advocate* to overlook, and he says: "Now, the fact is there is no portrait of Barbara Heck there, and *never was!* The portrait to which Dr. Moore refers is that of Thomas Coke, the first Bishop of American Methodism, who appears in gown and bands, with his ruddy beardless face, and hair parted in the middle, according to the custom of clergymen of the Church of England in those days. So long and ardently has the chivalrous knight contemplated the transcendent superiority of the ideal woman, that though that portrait stood out clear and high above the others, and though the name of Bishop Coke, printed in letters larger than the heading of the *Western Christian Advocate*, swings beneath it, he sees it transfigured into a woman!" Then the editor, after explaining the mistake, asks: "Can it be that the admission of women to the General Conferences will produce such an effect as this? What confusion will result in the proceedings!"—*New York Observer, March 31.*

SOCIAL TOPICS.

RESPONSIBILITY FOR EVILS IN NEW YORK.

THE GRAND JURY'S PRESENTMENTS.

Two remarkable presentments upon the responsibility for evils in New York were handed down on Friday of last week by the March Grand Jury. (It was not this body, but the February Grand Jury, that censured Dr. Parkhurst for his arraignment of the police and the municipal authorities.) The first presentment says that while the Police Department "is splendidly organized, and is not excelled in its ability to cope with crime," it "must be fully conceded that certain crimes, such as the maintaining of gambling-houses and disorderly houses, and the violation of the Excise laws, are very prevalent, and that they are not seriously interfered with by the police."

They [the police] are either incompetent to do what is frequently done by private individuals with imperfect facilities for such work or else there exist reasons and motives for such inaction which are illegal and corrupt. The general efficiency of the department is so great that it is our belief that the latter suggestion is the explanation of this peculiar inactivity. Circumstances and testimony offered have tended to show financial considerations in some cases for lax administration. Indeed, the publicity with which the law is violated and the immunity from arrest enjoyed by the law-breaker is inconsistent with any other theory.

In the second presentment the Grand Jury condemns the bill now before the Legislature for the suppression of the "spy" system, scathingly denounces the newspapers that print "personal" advertisements, recommend that persons owning property used for immoral or illegal purposes be held to strict accountability, and state that "the keepers of gambling-houses and other evil resorts have their representatives even in the Police Court." The following is what the Grand Jury says about "personal" advertisements:

Among the many branches of vice which we have examined is that of disreputable advertisements in some of the daily papers. It seems incredible that newspapers which go into the homes of our city, and which are largely circulated among the young and unwary, should make themselves the paid means of advertising houses of prostitution. We have specially investigated the "personal" column of a morning newspaper. There have been usually a large number of advertisements of this character daily in that column. We have examined witnesses who have answered very many of such advertisements, and in

every instance discovered a place of prostitution. We have not seen our way clear to indict the proprietors of this paper, who daily, for contemptible gain, send their foul and dangerous "personal" advertisements broadcast over our city, but we do hold them up to public scorn and contempt, and we take this method of giving them legal notice of the character of that column, which may perhaps be the foundation of indictments by future Grand Juries. While our limited time has prevented the examination of "personal" and medical advertisements in other papers, it is well known that this journal is not the only offender of this sort.

The *New York Morning Advertiser*, last Tuesday, printed an interview with Henry M. Taber, foreman of the Grand Jury, in which appeared these statements:

There is at least \$7,000,000 collected annually from the keepers of gambling-dens, saloons, concert halls, and houses of ill-repute, and distributed among the members of the Police Department. I say at least \$7,000,000, for calculation shows that the amount is probably nearer \$10,000,000.

I direct this accusation against the entire force, from the Superintendent down to the patrolmen.

I have served on the Grand Jury for thirty years. I never yet saw so intelligent and so conscientious a body of men as those who served last month.

New York Tribune, April 4.—The police officials who think they can break the force of the appalling arraignment presented by the Grand Jury last Friday, by criticising the methods of that Grand Jury, or by denouncing the useful and public-spirited exposures accomplished by Dr. Parkhurst and the Society for the Prevention of Crime, are making a serious mistake. It has been a matter of common knowledge in this community that the black-mailing of vicious resorts and of dramshops in which the Excise law has been violated has been practiced on an enormous scale for a great many years. Our police officials know perfectly well that the people of New York are convinced that this system of blackmailing has existed and exists now. Of course the bribe-givers and the bribe-takers resort to every precaution that criminal ingenuity and acuteness can suggest to cover the traces of their misdeeds. Everyone knows that it is so difficult as to be almost impossible to extort any confession of bribery of this sort either from the people who pay the money or from the people who receive it. But it is as certain as a mathematical demonstration can be that corruption of this sort is rife in the police department of this city, and no malignant attacks on Dr. Parkhurst, no self-interested and unjust criticisms of the Grand Jury, can shake in any way the force of this profound and general conviction.

New York Evening Post, April 2.—The trouble is really too deep for correction by anything any Grand Jury can say or do. Presentments like that which the Grand Jury has just made are simply the indignant protests of the better portion of the community against a state of things which must be mended, if mendable it be, at the polls, and not in the courts. There can be no reform so long as Tammany Hall is in possession of the city Government. The reason is that its very existence depends on the maintenance of the present régime. The liquor influence, the brothel influence, and the gambling influence permeate the whole organization as the blood permeates the human body.

New York Sun (Tammany organ), April 3.—The publication of the inferences of the Grand Jury merely is childish. It is simply an announcement of the failure of their hunt for evidence on which to base specific charges that would stand examination. It is a presentment of nothing more important than gossip and scandal, though their inquisitorial powers are almost illimitable. It is mere talk of no more significance and no more value than the talk of any idle citizens about a subject of whose merits the talkers are ignorant. The Grand Jury wasted their time over this business. They proved their utter incompetence to deal with it. By so public an exposure of their incapacity, and by the inconsequence of their reasoning they have done evil, and evil only. They have so proceeded as to impair public respect for one of the most valuable safeguards of justice for society and the individual citizen. Their presentment suggests

the advisability of revising the Grand Jury list, to get rid of foolish, cowardly, and incompetent persons.

New York Herald, April 4.—It is not one of the functions of the Grand Jury to express an opinion on any subject unless it is based on specified facts. When its members lose sight of their official character and speak in general terms . . . they are a long way off from what is expected of them, and their words carry very little weight. . . . Here are practical problems. Who is at fault? Let the Grand Jury find the man or the men, and whether they rank high or low, they should be brought to the ringbolt of justice with a round turn.

[The *Herald* is one of the papers that print "personal" advertisements.]

New York Commercial Advertiser, April 2.—The police, feeling that they have public sentiment behind them in not enforcing the Sunday liquor law, rely upon the same sentiment in other relations. Thus the initiative of evil is found in the pusillanimity which refuses to distinguish between real immorality and that which puritanical prejudice is allowed to stigmatize as immorality. That the tolerance of the public is abused, that the traffic in immunity is practiced, may be facts. There is reason to believe that money is paid for police connivance in all the grades of law-breaking complained of. But the public is much to blame, especially the majority which permits a mere handful to coerce it into creating a crime by law out of a natural and harmless human appetite.

LYNCHING.

Richmond Times, April 2.—The frequency with which lynch law is applied in many parts of the United States to-day is a blot upon our civilization. It is anachronism in its worst form, and a public spirit should be aroused against it that will suppress it. No man should be deprived of any right, more especially the right to life, until he has been notified of the charges against him, confronted with his accusers, given an opportunity to produce his witnesses, and cross-examine those produced against him, and been tried and judged by impartial triers. This is the foundation of security for all social rights, and when this idea is put aside we have anarchy pure and simple. There is no difference in principle between Ravachol blowing up public prosecutors in Paris with dynamite, and the United States lyncher inflicting the death penalty upon a man who has not been tried for what he is accused of according to the law of the land, and acquitted, if innocent, or condemned, if guilty. The thing is not to be tolerated amongst a civilized people. It should be suppressed, and public opinion is the agency by which it is to be suppressed.

THE LIQUOR ISSUE.

IOWA.

Chicago Standard, March 31.—Every day that Prohibition continues in Iowa is so much clear gain. Every year that the present law is on the statute-books it will be more difficult to repeal it. There will be in 1893 hosts of young men voters who have never seen a saloon since they were children, and they will be all the more ready to cast their ballots through their representatives against its repeal. Everyone, then, having the temperance cause at heart must rejoice in the defeat of the Gatch High License Bill, which was rejected last week by the Legislature at Des Moines. The most efficient way to defeat similar bills, which are sure to be offered in future years, is to use every effort to secure the enforcement of the present law. The only objection which carries any force in the minds of those who are not Prohibitionists from principle, is the alleged fact that the law is not enforced. Let there be a vigorous campaign for law and

order, for the sake both of the people and of the law.

Northwestern Christian Advocate (Chicago), March 30.—The Gatch Bill was defeated by the close vote of four, but the Republican party was faithful to its pledges as to that particular issue. Now that the smoke has blown off the field, we have space for regret that Senator Gatch, who is a member of our [Methodist Episcopal] Church, has his name forever associated with that miserable bill. While nominally his bill favored Local Option, he in effect aimed to repeal the Prohibition Law, and thereby dishonor his party and bring reproach upon the Church, which declares that the liquor traffic "can never be legalized without sin."

Chicago Lever (Proh.), March 31.—The two-faced attitude of the Republican party in Iowa is still maintained. At its recent State Convention not one word was said in the platform on the Prohibition question. The temporary Chairman selected by the machine was a man well known for his opposition to Prohibition and chosen largely for that reason. The Resolutions Committee was opposed to Prohibition. The party threw the issue overboard bodily. The machine had planned a complete overthrow of the law in the State. With the aid of the Democrats the Gatch Bill—a Republican measure—passed the Senate. Here the party faced a new danger. The Prohibitionists were getting ready to desert the old ship, bag and baggage. The outpouring had commenced in fact; and to keep that wing of the party in line the Republican House defeated the Gatch Bill. It is possible and probable that there were men in the Lower House—Republicans—who would have voted for the bill had there been enough other votes ready to carry it. Boodle was ready for them, but had they dared to desert their party promises an eternal political death awaited them. They were not willing to make the sacrifice and Iowa will have statutory Prohibition two years longer. The continual danger that has threatened Iowa's law on account of a party that as a whole could not be said to be for or against the law should teach Prohibitionists everywhere that the only safe and sure way to secure Prohibition and maintain it is through a party pledged unequivocally to it and its enforcement. The Prohibitionists of Iowa should lose no time in joining the only party that so declares.

LYMAN ABBOTT'S PROGRAMME.

Christian Union (Dr. Lyman Abbott's paper), April 2.—The time may come when the State will be pure and strong enough to prohibit all private manufacture and sale of alcohol by taking all manufacture and sale into its own hands. This would be a true prohibition, because it would prevent all private profit and strike a death-blow to greed in this business. And yet the only result might be to send the robbers out to prey upon society in some other way. Possibly the way would do harm as great or greater. At present such prohibition is not practicable, and any other is only regulation. Until this is practicable we must do what we can. Make the traffic bear its own burdens—this is just; prohibit sales to minors—parents are entitled to this protection; shut up evident sources of crime and disorder—the community is entitled to this protection; give the traffic no privileges—such, for example, as Sunday business, denied to other and better industries; curtail, reduce, diminish, as fast as public opinion will warrant; use in each community whatever method is best fitted to the needs of that community; but put the strength of temperance agitation and temperance work on methods for the cure of men. There is power in the Gospel of Christ to conquer even the drink traffic. Overcome evil with good.

INFORMATION FOR WINEBIBBERS.

Rev. Madison C. Peters in the Christian Intelligencer (New York), March 30.—There is perhaps nearly a hundred times as much

"port wine" (so called from Oporto) sold and drank as can be made from all the grapes raised in the region of Oporto, including the whole Douro Valley. "If the whole Douro Valley were a thousand miles long, instead of only sixty, it could not furnish grapes enough to produce all this ocean of port wine. The whole world is drinking wine out of the little handful of grapes grown on the banks of a small creek in Portugal." Madeira grows 30,000 barrels of wine yearly, and America alone drinks 50,000 barrels of Madeira wine! A Madeira wine, which few can tell from the genuine, is made in this country, at a profit of 500 per cent. By mixing with cider, rain water, sulphuric acids, and other ingredients, California wine is made in New Jersey, sold at twenty cents per gallon, and a thousand per cent. profit. The vineyards of Europe have been desolated by the phylloxera and various diseases. In France and Italy three-fourths of the vineyards have been wholly destroyed within five years, and the remaining fourth is rapidly yielding to the plague.

PLATFORM OF THE MICHIGAN PROHIBITIONISTS.—The platform adopted by the Prohibitionists of Michigan doubtless foreshadows that which will be indorsed by the National Convention, to be held in Cincinnati, June 29 and 30. It demands that the saloon's power be pulverized, and that the sale and manufacture of liquor be made a public crime; that the suffrage be regardless of sex; that gold and silver and paper all be made legal tender, and that none but the Government issue money; that trusts and combinations be prohibited by law; that the tariff be revised on business principles, by experts, on a revenue basis only; that railroads, telegraph, telephone, and express companies be owned by the Government; that paupers and criminal immigrants be excluded, and foreigners be not permitted to vote until one year after taking out papers. It was further declared that the Prohibition party cannot entertain any proposition to cooperate with any reform party which does not antagonize the liquor traffic as earnestly as it does any other monopoly or any other form of vicious legislation. It demands that individual and cooperative ownership of land be limited, and favors a *per diem* pension law.—*Union Signal (Chicago), March 31.*

INSTRUCTIVE CENSUS FIGURES.—The centralization of the liquor traffic under High License is well illustrated by St. Louis. The Census Bureau has just issued a bulletin giving "Statistics of Manufactures" in that city in 1890. Under the heading Malt Liquors we find these figures:

Year.	Number of Establishments Reporting	Capital.	Total Amount Paid in Wages.	Value of Product.
1880...	23	\$4,184,600	\$634,988	\$4,535,630
1890...	8	15,910,417	2,278,194	16,185,560

Thus, while there are only one-third as many establishments, there is four times as much capital invested. Does anybody who is acquainted with the status of the beer business in St. Louis believe that it would be easier now to suppress the smaller number of establishments than it would have been ten years ago to wipe out the larger number? Yet we are assured that High License is a long step toward Prohibition.—*Voice (Proh.), April 7.*

PROSPERITY IN MAINE.—The latest Census bulletin, on "Finances of Maine," shows that "Prohibition does not prohibit"—prosperity. Between 1880 and 1890, the value of real estate in Maine has increased sixty millions of dollars, about 35 per cent., and personal property thirteen millions, or 21 per cent. At the same time taxes have decreased a quarter of a million, or 5 per cent., a per capita reduction of \$7.45. The total debt, State, county, municipal, and school, is now \$50 to each \$1,000 of valuation, a reduction of one-half since 1880.—*Christian at Work (New York), March 31.*

XUM

- Turf (the American), The Status of. II. Some Representative Stables. Francis Trevelyan. *Outing*, April, 8 pp.
- Wars (Three): Personal Recollections. Emile Zola. *New Rev.*, London, March, 6 pp.
- Washington, The Mother and Birthplace of. Ella Bassett Washington. *Century*, April, 12½ pp. Illus. Historical and Descriptive.
- West India Island (A). F. W. White. *Chaperone*, Feb., 4 pp. Illus. Descriptive of Jamaica.
- Wild Cat (the), Hunting, in Southern California. Helen Elliott Bandini. *Overland*, March, 8 pp. Illus. Descriptive.
- Witchcraft (Salem), Stories of. XI.—Willard, Carrier, and How. Winfield S. Nevins. *N. E. Mag.*, April, 13 pp. Illus.
- "Wyoming" (The) in the Straits of Shimoneseki. William Elliot Griffis. *Century*, April, 8½ pp. Illus. The *Wyoming*, in 1863, while in Japanese waters on the lookout for the Confederate cruiser *Alabama*, had an engagement with seven Japanese batteries and three men-of-war.
- Yorktown, The Siege of. Edward C. Haynes. *Chautauquan*, April, 8 pp. Illus. Historical.

Books of the Week.

AMERICAN.

- America, The Discovery of. John Fiske. Houghton, Mifflin, & Co., Boston. 2 vols., cloth, \$4.00.
- Arrows for the King's Archers. Analytic Outline Addresses upon Religious, Temperance, and Social Topics, with Some Courses of Addresses for Special Seasons. For the Use of Busy and Overworked Clergymen, Lay Readers, Teachers, and Parish Workers. The Rev. Henry W. Little. Thomas Whittaker. Cloth, \$1.00.
- Bacteriological Diagnosis: Tabular Aids for Use in Practical Work. J. Eisenberg, M.D. Translated and Augmented with Permission of the Author by Norval H. Pierce, M.D. F. A. Davis Co., Phila. Cloth, \$1.50.
- Beowulf, The Deeds of. An English Epic of the Eighth Century done into Modern Prose. With an Introduction and Notes by John Earle, M.A., Rawlinsonian Professor of Anglo-Saxon in the University of Oxford. Macmillan & Co. \$2.10.
- Bread, The Dietetic Value of. By John Goodfellow, F.R.M.S., Hon. Consulting Chemist to the London Master Bakers' Society. Macmillan & Co. \$1.50.
- Bricks for Street Pavements. An Account of Tests Made of Bricks and Paving Blocks. With a Discussion of the Methods of Constructing Street Pavements. M. D. Burke, C.E. Robert Clarke & Co., Cincinnati. Paper, \$1.00.
- Buddhist Lover (The). Mrs. Robert Hosea. Robert Clarke & Co., Cincinnati. Paper, 50c.
- Church (the) in the New Testament, Lessons on. The Rev. E. L. Cutts, D.D. E. & J. B. Young & Co. Cloth, \$1.00.
- Columbus, The Life of, the Discoverer of America. Chiefly by Sir Arthur Helps, K. C. B. Tenth Edition. Macmillan & Co. \$1.75.
- Cyclopædia of Nature Teachings. Being a Selection of Facts, Observations, Suggestions, Illustrations, Examples and Illustrative Hints Taken from All Departments of Inanimate Nature, with a Copious Index of Subjects and also One of Bible Texts. Introduction by Hugh Macmillan, LL.D., F.R.S.E. Thomas Whittaker. Cloth, \$2.50.
- Daniel, the Book of, A Short Commentary on, for the Use of Students. By A. Bevan, M.A., Fellow of Trinity College, Cambridge. Macmillan & Co. \$2.50.
- Electric Lighting, A Guide to, for the Use of Householders and Amateurs. By S. R. Botone. Macmillan & Co. 75c.
- England and Rome: A History of the Relations Between the Papacy and the English State and Church, from the Norman Conquest to the Revolution of 1688. T. Dunbar Ingram. Longmans, Green, & Co. Cloth, \$4.50.
- English Writers. Henry Morley. Cassell Pub. Co. Vol. VIII. Cloth, \$1.50.
- Foresters (The), Robin Hood and Maid Marian. Alfred Lord Tennyson, Poet Laureate. Macmillan & Co. \$1.25.
- Gems and Rings, The Lewis Collection of, in the Possession of Corpus Christi College, Cambridge. With an Introduction Essay on Ancient Gems. By J. Henry Middleton, Slade Professor of Fine Art, Director of the Fitzwilliam Museum, and Fellow of King's College, Cambridge. Macmillan & Co. \$2.00.
- Growth in Grace and Other Sermons. The Late W. C. Magee, D.D., Archbishop of York. Thomas Whittaker. Cloth, \$1.75.
- Industry, Economics of, Elements of. Being the First Volume of Elements of Economics. By Alfred Marshall, Professor of Political Economy in the University of Cambridge, Sometime Fellow of Balliol College, Oxford. Macmillan & Co. \$1.00.
- Laguerres, A Day at. Smith T. Hopkinson. Houghton, Mifflin, & Co., Boston. Cloth, \$1.25.
- Lumen. Experiences in the Infinite. Camille Flammarion. Trans. by Mary J. Serrano. Cassell Pub. Co. Cloth, 75c.
- Mathematical Recreations and Problems of Past and Present Times. By W. W. Rouse Ball, Fellow and Lecturer of Trinity College, Cambridge; and of the Inner Temple, Barrister-at-law. Macmillan & Co. \$2.25.
- Old Testament (the), The Canon of. An essay on the gradual growth and formation of the Hebrew Canon of Scripture. By Herbert Edward Ryle, B.D., Hulsean Prof. of Divinity; Professorial Fellow of King's College, Cambridge; and Examining Chaplain to the Lord Bishop of Ripon. Macmillan & Co. \$1.75.
- Raphael, The Hours of, in Outline; together with the Ceiling of the Hall Where They Were Originally Painted. Mary E. Williams. Little, Brown, & Co., Boston. Cloth, Illus., \$1.00.
- San Salvador. Mary Agnes Tincker. Houghton, Mifflin, & Co., Boston. Cloth, \$1.25.
- Sermons to Young Men. The Lord Bishop of London and Others. E. & J. B. Young & Co. Cloth, 40c.
- Sophocles. The Plays and Fragments. With Critical Notes, Commentary, and Translation in English Prose. By R. C. Jebb, Litt.D., Regius Professor of Greek and Fellow of Trinity College, Cambridge, and M.P. for the University. Part V.—The Trachiniae. Edited for the Syndics of the University Press. Macmillan & Co. \$3.25.
- St. Luke's Gospel, Authenticity of. A. C. Hervey, Bishop of Bath and Wells. E. & J. B. Young & Co. Cloth, 80c.

Current Events.

Wednesday, March 30.

In the Senate, Mr. Mills, of Texas, takes his seat; the Indian Appropriation Bill is discussed. In the House, debate on the Free Wool Bill is continued. F. R. Coudert and others testify before the Joint Judiciary Committee of the Legislature in the Maynard investigation. At the funeral of Walt Whitman, at Camden, N. J., Colonel Robert G. Ingersoll delivers an address. In Chicago, State's Attorney Longnecker is arrested for assault on a newspaper reporter. In Boston, Clark's Hotel burns; several persons injured, and many narrow escapes. It is decided to have racing at Monmouth Park this season. In New York City, the Park Commissioners ask the Legislature to repeal the Driveway Act; they also accept the resignation of Superintendent Conklin. Arrangements are completed for a hearing in connection with the De Lesseps suit. A great rubber trust to control most of the rubber companies of the country is incorporated. Sessions of the New York and New York East Methodist Conferences are begun.

In Paris, one Ravachol, supposed to have caused the recent explosions, is arrested; forty foreign Anarchists are to be expelled from France. The German Reichstag votes important war measures. A photograph of Deeming, the Rain Hill murderer, is identified as that of a man wanted for three murders in South Africa.

Thursday, March 31.

In the Senate, the Army agent provision in the Indian Appropriation Bill is adopted. The House continues to debate the Wool Bill. In the New York Assembly, the Excise Bill is practically defeated. The United States cruiser *Raleigh* is launched at Norfolk Navy Yard. At Findlay, Ohio, a mob takes a man from the jail and hangs him. E. M. McGillin of Cleveland, brings suit against H. B. Claflin & Co., of New York, for \$2,093,000.

In Paris, several Anarchists under arrest confess to participation in two explosions, and inform against Ravachol, who admits the commission of several crimes. Great damage is done by fire in Mandalay, Burmah. The German Reichstag is prorogued.

Friday, April 1.

In the Senate, debate on the Indian Appropriation Bill is continued. The House continues to debate the Wool Bill. The New York Senate passes the repeal of the Central Park Speedway Bill; also the Cohoes Inspector Bill, opposed by Hill Democrats. Destructive storms sweep over several Western States killing and injuring many persons. Governor McKinley and ex-Speaker Reed make speeches in Rhode Island. At Bessemer, Ala., four men are killed by an explosion in a dynamite factory. In New York City, the Grand Jury makes a strong presentment against the Police Department.

In the British House of Commons, Mr. Balfour refuses to say when the general election will be held. Bismarck's birthday is celebrated in Germany; he is seventy-seven. The Lower House of the Prussian Diet passes the Guelph Fund Bill. Dispatches are received telling of a revolt of the Chins in Upper Burmah against British rule.

Saturday, April 2.

In the House, general debate on the Wool Bill is closed; the Election Committee's majority report in favor of seating Noyes is submitted. Ex-President Cleveland speaks in Providence, Rhode Island. The Department of State is informed that the sealing fleet is busy along the West coast. Asa P. Potter, ex-president of the Maverick Bank, Boston, pleads not guilty. In New York City, the Senate inquiry into the coal combination is continued.

News is received that a state of siege has been proclaimed in the Argentine Republic, and telegraphic communication cut off. It is stated that the King of Dahomey's soldiers have made serious attacks upon the French possessions. In London, a deputation of workmen wait upon the Lord Mayor and demand relief. The early appearance of the Countess Russell upon the stage is announced.

Sunday, April 3.

Four cotton presses, 80,000 bales of cotton, and many dwellings are burned in New Orleans; estimated loss \$2,650,000. Ministers at Asbury Park denounce the reopening of Monmouth Park. Senator Hill confers with Tammany leaders at Albany.

In Paris, the imprisoned Anarchist, Ravachol, makes a full confession concerning the explosions. The steamer *Missouri*, with food from New York for the Russian sufferers, is welcomed at Libau. The Belgian Conservative Association declares against universal suffrage.

Monday, April 4.

In the Senate, Mr. Morgan, speaking on his silver resolutions, criticises the Act of July, 1890. Mr. Sherman defends the Act. In the House, the Bill absolutely prohibiting the admission of Chinese is passed. Secretary Tracy, Ex-Speaker Reed, Congressman Dolliver, and ex-Congressman Horr speak in Providence. The Maynard Investigating Committee, after a brief session, adjourns until Wednesday afternoon. General J. W. Singleton, ex-member of Congress, of Illinois, dies in Baltimore. Returns from local elections in Ohio indicate the general success of the Republicans. In New York City, the temperature reaches 83°. A mass-meeting of colored people at Cooper Union protests against the ill treatment of negroes in the South.

In Madrid, a Frenchman and a Portuguese are arrested for an attempt to blow up the Spanish Cortes with dynamite. At Dublin, Mrs. Montagu is convicted of manslaughter in causing her little daughter's death, and sentenced to a year's imprisonment at hard labor. It is announced that quiet has been restored in Buenos Ayres.

Tuesday, April 5.

In the Senate, discussion of the Indian Appropriation Bill is continued. The House is still occupied with the Wool Bill, without making any progress. The New York Senate, by a party vote, passes the Congressional Reapportionment Bill; the "Huckleberry Railroad Bill is also passed. In Buffalo, at a Democratic mass meeting, the Mayor presiding, the February convention is denounced. Governor Abbott of New Jersey, refuses to sign the Bill legalizing the Reading deal. Judge Werts asks the Hudson County, N. J., Grand Jury to indict the Guttenburg race-track people. In New York City, appointments for the coming year are made in the New York and New York East Conferences of the M. E. Church.

It is announced that France and Great Britain will prolong the Newfoundland *modus vivendi* over the present season. The inquest on the body of Mrs. Deeming begins in Melbourne; the husband and alleged murderer is identified by fifty-two persons, who had known him under fifteen aliases. The two Anarchists arrested in Madrid are committed for trial. It is discovered that two hundred dynamite cartridges have been stolen from a Belgian colliery.